

# The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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## Christmas Prayer

By J. H. Jowett, D.D.

**G**OD, the Father of all men, in Whose grace all our light is born, and in Whose love is the fountain of our festivity, mercifully lead me into the holy secret of Christmastide, and take me into the innermost room of its holy joy. Forbid that I should remain in the outer courts, dwelling amid its merely carnal pleasures, satisfied with the merriment that dies with the day, and contented with the happiness that passes with the fading flower and the withering leaf. Bring me into the eternal things of this blessed season, the things that abide, the love that manifests itself in unfailing good will, and the joy that rings Christmas bells all the year round. Let me draw water out of the wells of salvation, and let the joy of the Lord be my strength.

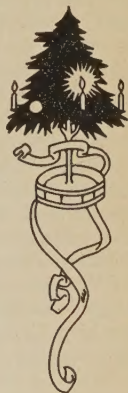
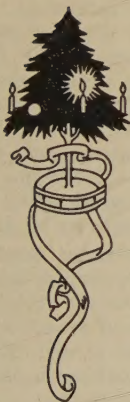
**G**raciously give unto me the joy of perfect reconciliation with Thy will. May every disorderly power in my soul be subdued to willing obedience. Create in me the music of harmonious fellowship so that all my powers may be as a united orchestra to praise and bless Thy holy name.

**A**nd mercifully give unto me the joy of spiritual liberty. Let Thy statutes become my songs. Take the reluctance out of my service and the frown out of my obedience. Let me not be in Thy house in the spirit of a bond-slave, but rather in the spirit of a son, finding springs of comfort in Thy presence, and esteeming Thy desire as my delight.

**G**od, give unto me the holy joy of human sympathy. Recreate the chords that have become insensitive to my brother's joys and griefs. If the harp is broken graciously remake it out of the fullness of Thy love. Save me from the death of selfishness. When Christmastime is over suffer me not to die again into moral benumbing, untroubled by my brother's sighs and uncheered by my brother's songs. Unite me to my fellow with tender kinship, and let me be partaker of his triumphs and defeats.

**A**nd graciously impart unto me the joy of a glorious hope. Let my horizon shine with most alluring light. May the Christmas star always go before me, leading me to ever-deepening revelations of the Lord, and giving me fresh surprises of Heavenly grace and love.

**I**ndle Thou the Christmas fire of holy love. Light the lamps of Christmas geniality and good will. Hallow and glorify my Lord's birthday with Thy presence, and crown it with unsullied joy and peace. Amen.





# The Christmas Choir

Luke 2:8-15

REV. DAVID JAMES BURRELL, D.D., New York, N. Y.

In the councils of eternity it had been planned to undertake, in the fulness of time, an evangelistic campaign which should eventuate in the salvation of the world.

The fulness of time had now come. The wise men of the world, having vainly sought to work out the problem of eternal life by their own devices, were confessedly at their wits' end. Man's extremity is God's opportunity. A cry of despair was heard, "Men and brethren, what shall we do?" The hour had arrived for the Almighty to make bare his arm.

An Evangelist was needed to lead the proposed campaign. Where was he? The only-begotten Son of God volunteered, saying, "Here am I; send me!" Putting on his Gospel sandals, equipped with the shield of faith and the breastplate of righteousness, crowned with the helmet of salvation and armed with the sword of the Spirit, he stood harnessed and ready to go.

But everybody knows that no evangelistic campaign was ever successfully carried on without the service of sacred song. The Gospel must be minstrelled into the hearts of men. Where then was the chorister? An angel was chosen whose fitness had doubtless been approved in the leading of the heavenly sanctus. O fortunate angel!

Nor was this all: there must be a choir of many voices. The choir-stalls of heaven were scanned to furnish them and only such were chosen as had habitually poured their souls into the ecstasy of celestial praise.

All things being now ready the Evangelist set forth upon his campaign. Angels and archangels leaned over the parapets of heaven to give him Godspeed as he pursued his journey among the stars, with the swiftness of light, until he vanished in the distance in his approach to this world of ours. When he next appeared it was a Child, wrapped in swaddling bands. "Great is the mystery of godliness; God is manifest in flesh! The angels desire to look into it."

A group of drowsy shepherds are watching their flocks by night in the fields near Bethlehem when suddenly they behold a singular light, such as never shone on land or sea; and in the midst of it stands the fortunate angel. Little wonder that they are affrighted. "Fear not," says the chorister; "behold I bring you good tidings of great joy."

There is a rustle of wings in the air. The choir is assembling. They join their leader in the song, "Glory to God in the highest, peace on earth and good will toward men!" Listen, and you shall hear in the far distance an echo from the shining seats of heaven, "Glory to God in the highest, peace on earth and good will toward men!"

The shepherds are now saying, "Let us go even unto Bethlehem and see this great sight." They pause at the doorway of a stable and stand a-tiptoe peering in. What is it they see? A Babe lying in a manger! Surely no "great sight." Yet all the paths of future history diverge from that manger, and from the face of this singular Child radiates a light which is destined to grow brighter and brighter until it brings in the Golden Age.

An unknown Man, clad in homespun and with staff in hand, betakes himself to the ford of the Jordan, where multitudes are coming together to be baptized of John. The prophet of the wilderness is saying: "I am not the Christ. I am only a voice crying, Repent, ye repent ye; for the Kingdom of Heaven is at hand! For behold, there cometh One after me whose shoe's latchet I am not worthy to unloose. Ye shall hear him!" The man in homespun, asking to be baptized, steps down into the verge of the river. The heavens are opened above him and a Voice is heard, "This is my beloved Son; hear ye him!"

So began the evangelistic campaign, which is destined to continue until the last man on earth shall confess that Jesus is the Christ. And though the voices of the angelic choir are heard no more, their song has been repeated along the centuries by an ever increasing multitude of sinners saved by grace. And all the evangelists who follow in the footsteps of the great Evangelist preach the good news to the accompaniment of sacred songs, as he did.

In our religion there are three distinctive features, by which it is separated, as by a bridgeless gulf, from all the other religions of the world: and each of these is emphasized by the Christmas choir that struck the keynote of joy for all the succeeding ages.

I. The first of these is the Christian Home. There are so-called homes outside of Christendom but they are simply places to dwell in. What makes a Christian home? Not four walls and a roof, not wealth nor splendid furnishings, not velvet carpets nor pictures on the wall, but Christian love. The God who "setteth the solitary in families" has sanctified all motherhood by the motherhood of Mary and all childhood by the childhood of her beloved Son.

The "wee bit ingle" never burns so brightly as on Christmas eve when the Christ-child kindles it. No morning breaks so fair as that of Christmas day, when the aged awake to renew their youth, and the children sing:

"God rest ye, all good Christians,  
Upon this happy morn;  
The God of all good Christians  
Was of a woman born."



Home, sweet home! Let us gather at our family altars and make melody in our hearts to him whose homelessness made it possible for us. For a merry Christmas makes a merry year.

II. The second of the distinctive features of our religion is the Singing Church. Ours is the only religion that expresses itself in this way. The fetish-worshippers beat their tom-toms; the Hindoos sit by the wayside chanting their cabalistic syllable "Aum, aum, aum;" the Moslem heeds the monotonous call "Allah il Allah! To prayer, to prayer!" but the Christian Church keeps up the advent of song: "Joy to the world, the Lord is come!

Let earth receive her king;

Let every heart prepare him room,

And heaven and nature sing."

The stately steppings of this King of ours have been wonderful in these last days. There never was a Christmas like this. All the music of the centuries is sounding forth in the anthem, "Glory to God in the highest, peace on earth and good will toward men." Holly and mistletoe and evergreen arches for the triumph of the Child whose name is "Wonderful, Counsellor, Mighty God, Everlasting Father and Prince of Peace!"

Two books are entered as documentary evidence of the truth of our religion. One of these is the Bible, of course; the other is the Hymn-book. Not dearer was the ancient Psalter to the children of Israel than is the Hymn-book to the followers of Christ. "Speak to yourselves," writes Paul to the church-members of Ephesus, "in psalms and hymns and spiritual songs, making melody in your hearts unto the Lord."

How shall cavillers account for this? Here are some hundreds of millions of Christians, of many tongues and nations, telling their joy abroad in sacred song. Is that joy a delusion? Is the faith that inspires it an empty dream? Sing on, O people of Christ and thus bear witness to the loving kindness of Him who has overarched your lives with promise and kindled in your eyes the light of an imperishable hope!

III. The third of the peculiar and distinguishing features of our religion is its *Garde Mobile*: or, let us say, its mobilization for the conquest of the world.

Our religion is nothing if not missionary. It is written that "the goings-out of Israel" were to reach unto the river and the Great Sea. The propaganda which the Jews failed to accomplish has devolved upon us. What is Christianity but evangelism; and what are Christians but campaigners under a commission to go? Go ye out in the highways and hedges; go ye out upon the far frontiers; go ye out into the regions that lie in darkness and the shadow of death; go ye out and constrain them to come in; go ye and keep going until ye have carried the Evangel to the last man!

And wherever we go we should go with a song. The shining of our faces must be telling of our communion in the mount with God. It is recorded that when the armies of Israel were in despair because of the superior numbers of Moab they arranged themselves for battle with "the singers on in front," and lo! the enemy were scattered like chaff from the threshing floor.

The time is coming when our Missionary Boards will plan their campaigns in like manner; when no Moody will be sent without his Sankey, no Chapman without his Alexander, and no precentor without his choir of many voices to sing the heathen world into the Kingdom of God. Why not? "Daughter of Zion, the power that hath saved thee, exalted with harp and with timbrel should be." It is for us to carry our happiness with our message to those who never laugh and sing as we do.

We are told by scientists that somewhere in the atmosphere above us there is a point where all sounds—the singing of birds, the laughter of children, the shrieks of battle, the murmur of brooks and the crash of thunder—meet and blend in perfect harmony. The world has been groaning and travailing of late to find that blessed focus of peace. It will never find it until it discovers that earth and heaven meet only in the Christ of God.

These are the happy days to give him welcome. Alas for the heart that is closed against him when the very air is vibrant with his name! "No room at the inn!" In vain does the landlord of Bethlehem regret that Christ was crowded out of his caravansary on that eventful night. He comes at the advent season and knocks and waits: saying, "If any man will open unto me I will come in and sup with him." A feast of fat things and wine upon the lees awaits all who draw the rusty bolts of long refusal to let him in.

As a last word let me commend to you the simple verse that Martin Luther wrote for his boy Hans on Christmas eve:

"Ah, dearest Jesus, lovely Child,  
Make thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber, kept for thee."

#### THE HEART ASKED

"My son, give me thine heart." Prov. 27:26.

- I. How the heart should be given to God.
  1. Really.
  2. Entirely.
  3. Cheerfully.
  4. Perpetually.

- II. Why the heart should be given to God.
  1. It is his wish.
  2. It is his right.
  3. It is our interest.
  4. It has been done by the wise and good of all ages.



# Holy Night: The Christmas Story in Song

## *A Song Service for Christmas Sunday Evening*

1. "O Little Town of Bethlehem."—Phillips Brooks.

It was the sight of Bethlehem itself, one feels very sure, that gave Phillips Brooks the impulse to write this hymn. He was then rector of the Church of the Holy Trinity, in Philadelphia, and had spent a year's vacation traveling in Europe and the East. "After an early dinner, we took our horses and rode to Bethlehem," so he wrote home in Christmas week of 1865. "It was only about two hours when we came to the town, situated on an eastern ridge of a range of hills, surrounded by its terraced gardens. It is a good-looking town, better built than any other we have seen in Palestine. . . . Before dark, we rode out of town to the field where they say the shepherds saw the star. It is a fenced piece of ground with a cave in it (all the Holy Places are caves here), in which, strangely enough, they put the shepherds. The story is absurd, but somewhere in those fields we rode through the shepherds must have been. As we passed, the shepherds were still 'keeping watch over their flocks,' or leading them home to fold." Mr. Brooks returned in September, 1866, and it must have been while meditating at home over what he had seen that the carol took shape in his mind. The late Dr. Arthur Brooks, Bishop Brooks' brother, assures us that it was not written until 1868. In the program of the Christmas service of the Sunday School of the Church of the Holy Trinity in that year the carol was first printed, and it was sung to the music written for it by Mr. Lewis H. Redner.

Its history as a hymn begins then, and a considerable share of the credit for its popularity must be given to Mr. Redner, at that time organist of the church, superintendent of the school, and teacher of one of its classes. The place of the carol in the books is now established, and the new tunes have been and will be written for it. But it is safe to say that Mr. Redner's music was what carried the carol into notice and popularity.

Mr. Redner has given the following written statement of the circumstances: "As Christmas of 1868 approached, Mr. Brooks told me that he had written a simple little carol for the Christmas Sunday School service, and he asked me to write the tune to it. The simple music was written in great haste and under great pressure. We were to practice it on the following Sunday. Mr. Brooks came to me on Friday, and said, 'Redner, have you ground out that music yet to "O Little Town of Bethlehem"?' I replied, 'No,' but that he should have it by Sunday. On the Saturday night previous my brain was all confused about the tune. I thought more about my

Sunday School lesson than I did about the music. But I was aroused from sleep late in the night hearing an angel-strain whispering in my ear, and seizing a piece of music paper I jotted down the treble of the tune as we now have it, and on Sunday morning before going to church I filled in the harmony. Neither Mr. Brooks nor I ever thought the carol or the music to it would live beyond that Christmas of 1868.

"My recollection is that Richard McCauley, who then had a bookstore on Chestnut Street west of Thirteenth Street, printed it on leaflets for sale. Rev. Dr. Huntington, rector of All Saints' Church, Worcester, Mass., asked permission to print it in his Sunday School hymn and tune book, called *The Church Porch*, and it was he who christened the music 'Saint Louis.'"

The author of the hymn, Phillips Brooks, was born in Boston, December 13th, 1835. He came of a long line of Puritan ancestors, many of whom had been Congregational clergymen. His parents became connected with the Episcopal Church, and he was reared in the strict ways of the Evangelical wing of that Church. He had the typical Boston education, the Latin School and then Harvard, from which he was graduated in 1855. He was then for a few months a teacher in the Latin School, but there he had the humiliating experience of complete failure. He soon decided to enter the ministry, and studied at Alexandria Seminary, in Virginia. In 1859 he became rector of a small church in Philadelphia. Here his sermons attracted much attention, and in 1861 he was called to be rector of the Church of the Holy Trinity, in the same city.

In that position he remained until 1869, when his own leanings toward his native town and the urgency of repeated calls from there led him to accept the rectorship of Trinity Church, Boston. The congregation built for him the great church in the Back Bay, and there he exercised that wonderful ministry with which we all are familiar. In 1891 he was elected bishop of his Church in Massachusetts, and after some controversy, occasioned by his broad views in church matters, his election was confirmed and he was consecrated. But this position he was not to fill for long. The strain of the great work he had been doing had undermined even his giant strength, and after a short sickness he passed away on January 23rd, 1893.

Bishop Brooks was the most famous preacher and the most widely-known clergyman of his time. The shock of his death was felt in every branch of the Church throughout the land, for while many disagreed with his opinions, none who knew him in his work could withhold their admiration. The word that seems



best to describe him is "great." He was great in his physical proportions, great in the endowments of genius, great in the power to work, extraordinarily great in his personal influence over men, greatest of all in the moral elevation of his character and his everdeepening spirit of consecration to Christ's service.

He loved children dearly, liked to be their comrade and to get down on the nursery floor and romp with them. His own heart was like a child's, and he wrote Christmas and Easter carols because he entered into those festivals with a child's enthusiasm and joy.

2. "Joy to the World; the Lord is Come!"—Isaac Watts.

The theme of this version of Psalm 98, as Dr. Isaac Watts announced it, is "The Messiah's Coming and Kingdom."

Such a song of praise it is that the whole creation uplifts unto God. But it is man alone who can truly praise. The Esthonians realized this when they formed their legend of the origin of song. The god of song, they said, descended on the Domberg, where was a sacred wood, and there he played and sang. Around him stood the creatures, and each learned its own portion of the celestial strain. The tree discovered how to rustle its leaves, and the brook how to murmur along its bed, and the wind and the bird and the beast alike caught the parts assigned to them. Man only, of them all, was able to combine everything, and therefore man alone can rightly praise.

The combination of these most spirited words with the bright arrangement of music by Dr. Lowell Mason, which he called "Antioch," is a great favorite at missionary anniversaries and large conventions for evangelical work. But it ought to be confessed that it is frightfully awkward, in the estimation of all good singers, to be obliged to repeat the syllables in the absurd way which the tune requires in the last line. It makes no trouble that needs to be noticed to say over, "And heaven—and heaven—and nature sing." And it is endurable to say—"Repeat—repeat the sounding joy." But we submit that "Far-ar-a-as—far-ar-a-as the curse is found" is laughable; and "A-and-wo-ond—and wo-o-on-ders of his love" is ridiculous. The remedy for this is found in phrase and singing the syllables as a reader would speak them.

3. "O Come All Ye Faithful."

This hymn is a translation from the Latin by Rev. William Mercer, Rev. Frederick Oakeley and others. It was translated in 1841 and first published in 1848. A careful criticism, following it around through the various hymnals now in use would reach the conclusion that it was the work of many hands. Very likely Mercer found an old form of rendering and changed it with perfect freedom, and then with equal frankness others altered his, and so the present composition grew apace. Rev. Frederick Oakeley stands

as the next in the line of competition; and then certain very essential changes were made by the compilers of Hymns Ancient and Modern. Even our most industrious and indefatigable friend, Rev. Samuel Willoughby Duffield, does not seem to have found out who made the Latin hymn; he goes no further than to say that "the original is sometimes ascribed to Bonaventura."

Concerning the tune with which this composition is forever associated it is worth while to give a bit of information. Many years ago the late Rev. Dr. Charles S. Robinson received from Brazil a printed card on which was published the following statement, which he tried to verify, and which he has said he has every reason to regard as true. This "Portuguese hymn" was the musical composition of a chapel-master of the King of Portugal. His name was Marcas Portugal, and he died at Rio Janeiro early in the last century. The piece was originally played in the service as an offertory. The American missionary, Dr. Fletcher, who has interested himself much in fixing the authorship of it, gives the date of Marcas Portugal's death as 1834.

4. "While Shepherds Watched Their Flocks by Night."—Nahum Tate.

This quaint, picturesque, familiar old hymn is now in almost universal use throughout Christendom. It has been rendered into nearly all the living languages of the world, and ingenious scholars who love it have vied with each other in translating its stanzas into classical Latin. It is the work of Nahum Tate, once Poet Laureate of England, and is found in the Supplement to the collection of Psalms he made in partnership with Dr. Brady.

Nahum Tate and Nicholas Brady were Irish by birth. Together they prepared the New Version of the Psalms, which the Church of England substituted for the "Old Version" of Sternhold and Hopkins. Tate was born in Dublin in 1652, and had the patronage of King William III., to whom he was indebted for his post of Poet Laureate. He composed a birthday ode for George I., and died in a sinecure position in the Royal Mint, London, 1715.

5. "It Came Upon the Midnight Clear."—E. H. Sears.

Rev. Edmund Hamilton Sears, D. D., the author of this hymn, was born at Sandisfield, Mass., April 6, 1810. He received his academic education at Union College in Schenectady, N. Y., where he graduated in 1834. His theological preparation for the ministry was made at the Divinity School of Harvard University. He entered at once upon the pastorate of the Unitarian Church in Wayland, Mass., being installed in 1838. He changed his residence several times in the course of his life, coming back after a while to his first charge again, in 1847. In 1865 he removed to Weston, Mass., where he remained until his death, January



14, 1876. He wrote good books, and sang many exquisite songs, of which this one, and that beginning, "Calm on the listening ear of night," have gone around the world as among the best in the language. This appeared first in the *Christian Register*, December, 1850.

The beauty of the imagery and rhythm here is almost matchless, and the sentiment is hopeful and prophetic.

6. "Calm on the Listening Ear of Night."  
—E. H. Sears.

We have now the second of the two hymns by Rev. Edmund Hamilton Sears, D. D., which have received the highest praise as poetry ever bestowed upon an American writer of religious verse. The author passed his life in the communion of the Unitarian Church; but we are told since his death that "he held always to the absolute Divinity of Christ," and that "his views were rather Swedenborgian than Unitarian." This piece appeared first in the *Boston Observer*, 1834. The melody of the lines, as they rise and fall like Christmas chimes in the air, the exquisite gladness of the sentiment, the lofty range of imagination in the figures, are inimitably fine.

7. "Angels From the Realms of Glory."  
—James Montgomery.

"Good Tidings of Great Joy to All People" is the title to this piece as it appears in James Montgomery's *Original Hymns*, 1853. It is one of the best of his poems, full of dignity and force, with a grand sweep of thought cast in magnificent imagery, all to the praise of God.

What were the actual words of this angels' song? It is well that we all recollect them—"Glory to God in the highest, and on earth

peace, good-will toward men!" From a single form of expression employed here, and coming along the ages through the Latin Vulgate version, has been named an uninspired chant, one of the noblest in history—the Gloria in Excelsis—given us by the Greek Church somewhere about 300 A. D.—three stanzas in one hymn. The first of them, and the foremost in thought, is "Glory to God in the highest." This is not a prayer at all, but an ascription. It was no time to be asking that God be glorified when the whole universe was quivering with the new disclosure of a Gloria in Excelsis such as blind men could see and deaf men could hear. Those angels did not pray, Glory be to God; but they exclaimed, Glory is to God in the highest, in the highest! And then they rush rapidly into an enumeration of particulars; the connection of thought is close. Glory to God is in the highest, because peace has come on the earth, and good-will has already gone out toward men. These angels are making proclamation that the rebellious race is forevermore subdued. Men should be redeemed; sin should be positively checked; all the ills of a worn-out and wretched existence should be banished; poverty should be removed, sickness and death find a master; Satan should be foiled by Immanuel in person. Hence the vision which flashed on their awakened intelligence and started their song was reversive and revolutionary. The earth seemed to rouse itself to a new being. Cursed for human sin, it saw its deliverance coming. The day had arrived when streams and lakes of crystal should gleam in the sunshine, when the valleys should smile and laugh and sing, when flowers should bloom and stars should glitter—all to the glory of God in the highest!

## The Verse-Sermon Series

### *A New Homiletic*

REV. WILLIAM L. STIDGER, D.D., Detroit, Mich.

Preachers are always on the hunt for striking, helpful, human ideas for sermons. There are several sources of sermons. "Sermons in stones and books in running brooks" are what Shakespeare suggests to the searching sermon miner. Then there are sermons in the mountains and valleys, on the hills and rivers. There are sermons on a street car and sermons in the mechanics of an automobile. There are sermons in the eyes of a little child and in a woman's love. But the most fertile source of suggestion for sermons I have found in short, suggestive verses from some poems.

Shelley says, "Poets are the trumpets which sing to battle. Poets are the acknowledged legislators of the world." And the preacher who is wise will also find them a rich source for sermon themes.

Another clever and thoughtful man says

that he who quotes a good verse does as much good as he who writes it. And certainly he who expands the thought of that verse and links it up with the Book of Books and finds a sermon in it has made it a permanent possession of hundreds of those who listen to his sermon.

George Herbert summed up the reason for this series of articles, and he summed up the reason why this humble preacher first started to look for sermons in the Gold Mines of Literature; he summed up the reason for quoting verse in a sermon at all when he said:

"A verse may find him whom a sermon flies!"

So if your hearers do not get anything save the verse itself linked up with some text from the Bible the preacher has contributed much to the lives of his hearers.



## "GOD IS AT THE ORGAN"

The first "Verse Sermon" of the series will be that of the above title. I found the poem which suggested it in the *Literary Digest* some years ago. It was written by Egbert T. Sanford:

"God is at the Organ!

I can hear

A mighty music

Echoing far and near.

God is at the Organ!

And its keys

Are rolling waters, storm-strewn moorlands,  
Trees."

The Scripture reading is the 38th chapter of Job. The text is, "When the morning stars sang together," the seventh verse of that chapter.

God is at the Organ and the keys are:

### I. Nature.

Nature is full of illustrations of the music that God makes through her keys on the great organ of life. There is the Yosemite with its waterfalls; there is Niagara; there is the wind sighing through the Grand Canyon; there is the music of the quiet river; there is the singing of a brook and that of an oriole in a tree top; there is the wind in the pines and there is the song of the surf.

### II. People.

"God is at the organ and the keys" are Human Beings. We are the keys through which he must play the music of his great love. If we fail him, he cannot make the sweetest music possible in his world. If the keys of an organ are slow to respond and sluggish, the music is not so sweet. And so it is that, if we are slow and sluggish to respond to the touch of the great Organist, we spoil the music.

"But what will you do if these twelve go back on you; you have not written down a

single word of your message. If men fail you, what will you do?" one asked of Jesus.

"I have no other way!" responded the Master.

We are the keys and if we fail, he has no other way and the world loses its greatest music of all.

"God is at the organ and the keys are":

III. The words, the life, the teaching, and the death and resurrection of Jesus the Christ.

Here was a heart fully atune. Here was a heart eager and responsive. Here was a heart who wanted God to play through him any music that he chose to play, even though it were the tragedy of his own death.

He said, "Play through me! Make mighty music to echo far and near, so that all the world may hear and be lifted into eternal reaches. Let not one single key of my nature become sodden in sin, or dull and unresponsive! Let my whole being, my life, my body, my happiness, my love, my sympathies, my power be Thine. Play through me, O thou great Organist of the Universe. Play through me! Sing through me! Love through me! Lift men up through me! Lift them up through me even if I have to be lifted up on the Cross." So Jesus might have spoken; so we may speak to the great Organist.

Some one might have stood on a hill across the city from Calvary on a memorable day and have seen three crosses looming through the darkness; the Temple rent in twain; darkness over the face of the earth; death and darkness and desolation everywhere. It would have been a terrible scene. It would have been awe-inspiring to have been there, but it was music. One who was prophetic might have said even then:

"God is at the organ!

I can hear

A mighty music echoing far and near!"

## Alleged Finding of the Holy Grail

### *A Thought for Your Communion Service*

CHARLES A. INGRAHAM, Cambridge, N. Y.

The Holy Grail, or chalice, from which Christ and his Apostles partook wine at the Last Supper has ever remained the object of earnest search and the subject of endless fiction. The literature of Europe abounds with fantastic tales and poems constructed around this hallowed though undiscovered vessel, Tennyson, in his "Idylls of the King," having been the latest contributor to this great volume of romantic lore. From time to time claims have been made of the finding of the Holy Grail, but it has remained for recent years to discover a cup which is best able to maintain its identity as that which was used at the Last Supper.

In the year 1910, while laborers were excavating at Antioch, Syria, a goblet was un-

earthed which immediately excited interest as a rare and valuable antique. It is a silver cup with no standard, primitively made, and incased in another vessel, goblet-shaped, and about eight inches in height. While the first is somewhat rude in manufacture and devoid of artistry, the second is beautifully elaborated with appropriate work, such as vines, grape clusters and human figures. The highest expert opinion places the origin of the cups at a date corresponding with that of the crucifixion of Christ. It is clearly evident that the outer goblet was designed to preserve and honor the inner, for the rough, unfinished lip or margin of the latter is bent down over the rim of the beautiful container.

There are two representations of Christ,



one in youth and the other in manhood; the four evangelists and other New Testament lights are depicted. It is believed that some of these figures were fashioned from life and it is said of the countenance of Christ: "The expression of this marvelously executed face seems to vibrate with ecstasy. If ever divine beauty and spirituality have been expressed by an artist, they are here mingled in a manner rarely, if ever, seen in sculpture and painting. Here we have Christ the ascetic and mystic, probably after the resurrection." The work was evidently done by a Greek artist, and it shows the employment of several principles of Greek art which had been lost.

The probability of this being the original cup of the Last Supper is increased by the facts that Antioch was from the earliest period of the Christian church a center of evangelism, and that here was a Christian cathedral, destroyed by earthquake in 526 A. D. It was under the reputed site of this temple that the chalice was found. The priceless relic would naturally have been deposited as a treasure in this great Christian shrine, where it could easily have been lost in the vast ruins of the edifice. The cup, which at the beginning of the World War was owned by a Parisian firm, was placed at that time in the custody of the New York branch of the concern, where it now remains. A very elaborate, profusely illustrated and expensive two-volume work devoted to the chalice has been published, though it is not claimed by the author that the Holy Grail has certainly been found.

One of the legendary phases of the story was that the lost vessel was not the wine cup, but the dish used at the Last Supper for the serving of the paschal lamb. This account is to the effect that Joseph of Arimathea, who took the body of Christ from the cross, preserved in it some of the blood which flowed from his wounds. This distinction gave to the vessel, in the estimation of the early church, miraculous qualities, and it explains the fervor with which it was sought and the multitude of marvels attributed to it.

The vast extent of literature devoted to this subject is astonishing. The legend, which is of British origin, arose in the 8th, or as some writers claim, in the 12th century, and spreading to France and the other nations of Europe has been perpetuated to the present. The story has been modified in a thousand ways to suit the ideas of as many authors who, through the centuries have striven to cast it into more attractive and suitable forms for the benefit and entertainment of their own times. It has thus been gradually refined and elevated from its original conception, which was comparatively rude and material, to assume a form and spirit in harmony with the ever-advancing moral and religious attitude of the world.

The legend recites that the Holy Grail was carried to England by Joseph of Arimathea in his flight from the Holy Land, where he was threatened with persecution. Another account has it that, having been for a period of fifty years in prison at the hands of the Jews, he was set at freedom by Christ. During his imprisonment he was sustained by nourishment provided from the Holy Grail and after his arrival in England he was given the power to communicate to other cups the miraculous quality of transubstantiation. Some students believe, however, that all this was a fiction invented by a Welsh writer in the 8th century with the design of attributing the introduction of Christianity into England from a source other than Rome, thus lending the Church here an original and independent establishment. Inasmuch as the Catholic church lays great stress on apostolic succession and the mass, it can easily be appreciated that the legend would be agreeable to the Christians of England and all lands.

All this legendary superstition has long since been outgrown by the Christian world, and the present interest concerning it is but one of literary and religious curiosity. The worship of relics, which in the Middle Ages prevailed in Europe, has forever been abandoned. Indeed, as if to discourage the tendency to such vain practices, the relics of Christ and his apostles have been providentially lost in the rush of the centuries, and the identification of many or most of the exact locations connected with his ministry and mighty works is now impossible. Faith is stronger by being independent of such comparatively trivial matters and by being compelled to maintain itself upon the grounds of the authority of the Scriptures and their appeal to the intellect and conscience.

## THE UNIVERSAL RELIGION

"For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

- I. The universal diffusion of the Gospel.
  1. As to places.
  2. As to peoples.
- II. The universal celebration of God's character.
  1. The extent of his perfections.
  2. Their harmony.
  3. The happiness arising from their manifestation.
- III. The universal observance of God's worship.
  1. Pure from Paganism.
  2. Pure from Judaism.
  3. Pure from formality.
  4. Pure from sinful affections.



# The Cost of War

REV. MAYSON H. SEWELL, B.D., Litt.D., Attica, N. Y.

(At Christmas time we worship the Prince of Peace. One way to honor the Prince of Peace is to outlaw war. The following message is intended as an aid toward peace, and though used on Armistice Day is especially appropriate for consideration at the Advent season. An attempt to forward the cause of peace is always in season.—Eds.)

A lady visitor in a hospital, looking at a badly wounded Irishman, remarked: "Well, Paddy, this is a terrible war." "Sure, mum," he replied, "'tis a terrible war; but it's better than no war at all."

That statement was true in regard to the World War. History will prove that it was an absolute necessity, as was the Civil War. It was a great religious movement; for as the Reformation in the sixteenth century freed the world from papal despotism, so the recent war was fought to free the world from military despotism. It was a conflict between civilization and barbarism. It was a war to end war.

Recovering from this dreadful convulsion, and looking back on the terrible carnage, misery and suffering, the nations are beginning to see that there is a better way of settling disputes, that the pacific settlement of every international question is possible, that a warless world can really be achieved.

The fact that Canada and the United States, with a boundary line of four thousand miles, with not a war vessel on any of the great lakes, with not a fort between the two countries, can be friendly for over one hundred years proves that nations in the future can dwell together in unity.

War must be a thing of the past for the following reasons:

1. The staggering cost of the past war is conclusive argument against future wars.

The total monetary loss as shown by the War Department is \$186,000,000,000. The Revolutionary War which lasted eight years cost only \$170,000,000. But when this last war drew to its conclusion it was costing, not in indirect losses, but in direct expenses, \$240,000,000 every day—\$10,000,000 an hour. Nor was that the entire cost of the war. The whole cost, direct and indirect, including loss of shipping, damaged property, loss of production, etc., is placed at \$355,291,719,815.

2. The loss of life in the world war cries out against future wars.

During the war it is said that over 58,000,000 men bore arms; that over 10,000,000 were killed in action, 25,504,000 were wounded, and nearly 7,000,000 permanently incapacitated. Add to this the millions who died through starvation, exposure, torture, air raids and submarine attacks, and we have some idea of the wholesale slaughter.

Think of those 10,000,000 men lost in the prime of life—the best blood of the nations. Think of the value they would have been to the world. Think of the poems they might have written, the pictures they might have painted, the inventions which might have come from their hands, the books they might have written, the discoveries they might have made, the governments which might have profited by their genius and devotion, the homes they would have established, the lives they would have blessed and brightened, the sunshine they would have scattered round the world. We don't want a repetition of that awful slaughter.

3. The terrible damage to property in the past war warns against future wars.

Property was damaged to the value of \$22,000,000,000. German propaganda in the United States alone mounted to \$50,000,000, together with many lives. The German damage in Belgium amounts to \$1,600,000,000. They also destroyed over three hundred churches in France and Belgium. 15,000,000 tons of world shipping was lost during the war. 775 American lives were lost at sea on 145 ships, while Britain lost 2,475 ships, and 15,000 sailors, and 3,147 vessels were sunk and the crews left adrift. France lost 600,000 houses, 11,500 factories, 25,000 miles of improved highway destroyed, and 75,000,000 acres of farm land rendered desolate. Surely war is the infernal enemy of mankind.

4. The bankruptcy of the nations is a danger signal for all future wars.

Today we are almost a bankrupt world. We have been passing through a war that cost approximately \$355,000,000,000 in property and production, and led to the death of over 10,000,000 of the world's sturdiest manhood. Instead of learning the lesson of the uselessness and destructiveness of war, and agreeing mutually to quit this awful business, and trying to recover from the fearful losses there is an unheard of preparation for other wars, or for what is called self-defense.

In 1922 France built 3,300 aeroplanes. Last year she projected a scheme for a fleet of 8,000 war planes which could be mobilized within thirty-six hours. England follows suit by planning an increased air force including aerial troop trains—trailers and gliders attached to aeroplanes which could carry twenty-four soldiers apiece, so that large numbers of soldiers could be transferred to a field in quick time. America is not far behind, and is planning a superior air defense.

The present state of Europe is highly dangerous. Fifteen European countries maintain larger armies today than they did in 1913, and the result is that there are 607,786 more men under arms in Europe today than there were in that year.



The total wealth of the French nation—everything the people own—in 1920 was estimated at \$92,500,000,000. The total national debt of France today is \$46,000,000,000, one-half its total national wealth.

Ninety-three per cent of all our national taxes is going now for war, past, present, and to come.

The price of one first class battleship now is \$50,000,000. What would fifty million dollars do in this country? It would build 2,000 churches at \$25,000 each, or buy 10,000 farms at \$5,000 each, or give a college education to 25,000 men or women at \$500 a year for four years. It would equip 500 Y. M. C. A. buildings at \$100,000 each, or 100 first class schools at \$500,000 each. It would build a macadamized road from Chicago to New York City. The money spent on armaments on land and sea and in maintaining standing armies if spent in irrigation, agriculture and improvements, would make a garden of this world; and an agricultural, home-owning people are always a happy people.

Baron d'Estournelles De Constant says, "The piling up of armaments is causing general bankruptcy, anarchy and perpetual and universal war. If governments do not agree simultaneously to limit armaments, they commit suicide."

Senator Hitchcock says, "Disarmament is the only way to prevent bankruptcy."

Herbert Hoover says, "There is no more conceivable folly than this continual riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

5. The absolute certainty of the overthrow of civilization and a return to barbarism if another great war is fought is the final argument against future wars.

In the recent war science came to the fore and showed what it could do: aeroplanes, airships, submarines, poison gas, and shells filled with disease germs wrought wholesale havoc. It is said that if the war had continued another six months the whole German nation would have been annihilated.

A gas was being manufactured at Wiloughby, near Cleveland, which was seventy-two times more deadly than the mustard gas of the Germans. It is estimated that ten tons of this death-dealing poison could have destroyed all life in New York City. Three thousand tons of this gas was being prepared to drop from airplanes, ten pounds to a shell and 350 pounds to a drum. It is heavier than air, and will penetrate to the lowest dugouts and cellars. At the close of the war the Allies had 1,000 planes with bombs of 1,000 pounds weight to annihilate Berlin in 1919. Before the armistice was signed orders had actually been placed by the United States Government for 23,390 tanks, representing an outlay of approximately \$175,000,000. This vast fleet of

tanks was to be manned by some 58,000 men—as many as there were in the entire American army prior to the war with Spain. Had these tanks been placed side by side they would have formed a moving wall of steel forty miles long.

The next war will be one of greater privilities in the line of mechanical, electrical, and chemical devices for the destruction of men and property. It will be one of Lewisite gas, lethal rays which shrivel up or paralyze human beings; the invisible death ray invented by Henry Grindell Matthews, British inventor; disease germs, noiseless machine guns; flashless guns, and electrical devices that would cause a wholesale slaughter of humanity. These destructive inventions, many of which have appeared since the war, will not be used simply to disperse armies, but turned upon defenseless cities and towns, maiming, poisoning, and burning helpless women and children. If it were a war between Anglo Saxon peoples it would be the death of civilization, the yellow race would come to the fore, and there would be a return to barbarism.

War is still in the air. Within the past twelve months there have been revolutions in Brazil, Mexico, Morocco, Bavaria, Russia, China. Since 1914 the human mind in general has been deranged and turned towards methods of destruction. War does not accomplish anything. Europe knows it, Germany knows it. The world knows it. Had Germany been victorious the world would have been in a greater plight today because the peoples of free nations would not stand for an autocratic militarism. The world hates the mailed fist, and the sooner the nations get their minds off preparedness and turn them into saner channels, the better it will be for the good of humanity.

Lord Bryce says, "If we do not destroy war, war will destroy us." What the nations need is to forget old wrongs and hates, banish suspicion from their minds, work together for the uplift of humanity and the advancement of the world, and learn to love one another under the benign influence of the Christ of God, the Saviour of the world, the Prince of peace. Christ came to teach and to enable us to love our enemies. We are to do good to them which persecute us; we are to bless, and to curse not. "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." We need to learn the meaning of true brotherhood. "Hereby shall all men know that ye are my disciples, if ye have love one to another." Peace, joyous peace is to fill the world until hatred, envy, strife and bitterness shall give place to love, charity and brotherliness. "Nation shall not lift up sword against nations, neither shall they learn war any more."



# Small Congregations

REV. WILLIAM OSGOOD ROGERS, Julesburg, Colo.

A minister who had always preached to large congregations came some years ago to visit in Amarillo, Texas, where I was ministering to a church of fifty. I invited him to preach for me. But instead of the eloquent and stirring sermon I expected, he stammered and labored through a very commonplace discourse.

After the service he came to me with distress on his face.

"How in the world do you manage to preach to a little handful like that?" he exclaimed. "Why I couldn't do a thing. It was awful."

The minister who has always preached to congregations running up into the hundreds often does not realize how much he depends on the crowd to arouse him to intensity and eloquence. Nor does he realize what it would mean to speak to twenty-five people, as many of us in the west often have to do.

In a small church the minister must furnish the inspiration for the congregation, not the congregation for the minister. There is none of that wave of interest coming up to him from the pews.

A small church attendance usually means a plain room, and little talent. There is nothing in the surroundings or the music to create a worshipful atmosphere. There are usually no flowers, except in summer. The minister has already led a discussion in the Bible class with these same people. He now has to get up in the pulpit in a perfectly cold blooded, matter of fact way, often with no choir, and begin the service by giving out a hymn.

The lack of a worshipful, inspiring atmosphere is not the only drawback. How are you going to arouse your audience when to raise your voice or wave your arms or use any of the common arts of so-called oratory, is as ridiculous as such a style would be in the family circle by the fireside.

I have always wished I might see Billy Sunday preach in a little country school house to thirty farmers. If he tried to pace up and down he would fall off the little six foot square platform. If he shouted and shook his fists he would appear ridiculous. I know he would have sense enough to change his style completely. But I wonder if he could really stir the people to enthusiasm, or would he, shorn of his active gestures, be shorn of much of his drawing power?

Then one has to choose his subjects very carefully for a small audience. It is foolish to speak on child training or the perils of immodest dress before a group of old women, or to attack the greed of capitalists in an audience made up of small town store keepers, the owner of the shoe shop and the postmaster. Whole sections of popular sermonizing mate-

rial are closed to the village preacher.

A minister before a limited number of hearers must also beware of allusions that are too personal. To touch on the subject of a wandering boy is embarrassing when everyone in the house knows that Mrs. Prouty is the only one present who has a boy away from home. To refer to courtship or marriage makes everyone in the room want to turn and look at Sam and Ethel who are known by everyone present to be recently engaged, or at Frank and Margaret, our only newlyweds. An appeal to accept Christ is as good as calling Jim Carter by name, for everyone else in the room is a professing Christian. One reason there are no more irreligious people present is that the small congregation makes them so conspicuous and the sermon too personal.

O, the preacher to a little group is in a ticklish place! A storm Saturday night or a Sunday birthday dinner in the neighborhood may change the whole personnel of the congregation so that his carefully prepared sermon becomes as inappropriate as a discourse on saving up for old age would be before a group of life termers in a penitentiary. And whatever he says, he must be ready to give an account of, for he may meet the whole congregation Monday morning at the postoffice and the meat market.

But there are wonderful compensations in the small village church. The minister knows everyone in his congregation, knows them intimately, and they know him. If he is the right sort of a man they all respect and love him as a true friend. If there is no wave of enthusiasm during his sermon, there is a personal relationship that makes him feel like a father among his children.

If he cannot shout and wave his arms, he can drop his voice to a tender tone and know that they all hear him. If exalted oratory seems stilted, he can use little familiar colloquialisms without appearing crude.

He knows that no one has come to church to boost his social standing or merely to enjoy the music. All are there because they feel the need of the message the minister may have for them.

While some subjects are better omitted under such intimate circumstances, there are many ways in which a minister may bring comfort, courage and hope to the needy souls before him, as he could not do if they were strangers in a great congregation.

The little group can be given more part in the service. All will sing and read the responsive reading. One or two may be called on to offer prayer. I can ask a question in the midst of the sermon and it does not seem out of place to have my hearers answer it.



Best of all, I can watch the various individuals growing in grace and in understanding, and can measure my work by something deeper than numbers.

If the Master turned away from the fickle crowds to devote himself to a congregation of twelve, any minister may well count a small congregation a blessed privilege.

## The Tools of Evangelism

REV. MARSHALL HARRINGTON, Trenton, New Jersey

When the Carpenter of Nazareth told the disciples that he would build his church he had in mind the work of many spiritual carpenters. They were to help him in the great enterprise and he would show them the use of the tools. The greatest of all implements is the Word of God and our Lord has put it into our hands for use. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Elsewhere Paul compared the Christian to a soldier, but here he says "workman." Our Lord, the Carpenter, might have called the Word a hammer, or a saw, or an adz, a plain tool of a skillful carpenter. There is no tool keener or better than the Word of God.

There are many well modelled and helpful tools of evangelism. They supplement the Word by making it available to the man who wants to win people to Christ and build them into the living walls of the Church.

Here are two handbooks of evangelism. Each one is a universal tool in this special field. "The Pastor His Own Evangelist," published by *The Expositor* some years ago, is not out of date. Dr. J. Wilbur Chapman wrote the introduction of this editorial achievement of the late F. M. Barton. Dr. Charles L. Goodell, of the Federal Council of Churches, contributed the first chapter on "Preparing for a Revival." Dr. Chapman comments: "Each pastor should be his own evangelist. . . . I am firmly convinced that a great revival is possible . . . with every pastor on fire with a passion for souls and a fair proportion of the membership following the leadership of such a pastor, defeat is impossible and victory absolutely sure."

Dr. G. B. F. Hallock, the present editor of *The Expositor*, has worthily followed the late editor in "The Evangelistic Cyclopedia." Besides giving evangelistic texts, themes, illustrations and ten revival sermons, the handbook devotes large sections to the spirit and methods of evangelism. It is all that it claims to be, a cyclopedia, a shelf book of reference, stimulating and worth having.

"The Testament For Fishers of Men" is a tool for training in conversational evangelism. It has a helpful introduction on the use of spiritual tools by Rev. Wade C. Smith who contributes regularly to the *Sunday School Times*. It is also printed separately. The Testament has been analyzed by Dr. Brading, Secretary of the Scripture Gift Mission of London, who has given his life work to cir-

culating the Scriptures. Every Christian should know the "Fishing Points" and how to land "Some of the Fish." It shows the way of approach and makes many valuable suggestions. It is among the best of the pocket Testaments.

Dr. F. Watson Hannan of Drew Theological Seminary has written a scholarly and comprehensive book called "Evangelism." He is constantly teaching young ministers and has tried out the plans in his pastorates and in special evangelistic meetings. Here is the spirit of the message: "Neither the evangelistic passion which many have, nor the evangelistic message, which many give, will count for much, at least will not count for most, unless there is an evangelistic program commensurate with the passion and the message."

So much is being said about the waywardness of the young people that it is refreshing to find that church leaders are succeeding in showing them the way of the Master. Dr. Albert H. Gage of the Baptist Council, Chicago, states the biggest problem and suggests solutions in "Evangelism of Youth." It has been plainly asserted that the church that cannot save its own young people cannot hope to save the world. This book is a series of delightful conversations developing the program in story form. It is fascinating and particularly helpful. The chapter on the "Seasons of the Soul" reviews the opportunities of winning children and young people to Christ. It is wholesomely spiritual, suggests methods, presents good topics for discussion and commends the study of the best books on educational evangelism. It is a valuable text book for classes in evangelism.

Leaders in the church realize that there should be training in evangelism. Dr. Joseph P. Hicks in his "Ten Lessons in Personal Evangelism" is one of the pioneers in the Schools of Evangelism. Dr. A. B. Strickland's "A School of Evangelism" is along the same line. The "Ten Lessons" show the task of the church and make valuable suggestions. These plans were tried out successfully in California last winter. The school, conducted for a group of churches, was a clinic in enlistment for Christ. Personal interviews were assigned and reports made. The leader urges, trains and encourages the members of the class to be personal evangelists.

"Every Member Evangelism" by Dr. J. E. Conant points out the so-called failure of the Church as a stimulus to evangelistic effort. He



pleads for the divine program and prayer. The exposition of Scripture is gripping and inspiring. His plea for prayer is irresistible. "The disciples," Dr. Conant says, "were saturated with the spirit of prayer when they went among the lost at Pentecost, and prayer has continued to be the background of real soul-saving work until this hour. Prayer somehow gets us into that place where God can use us as channels." This book is a faithful guide and is valuable for evangelism with or without special services.

Pastors are seeking a text book on evangelism. They want a tool to place in the hands of the members of the church. About five years ago under the shadow of the war, Dr. Howard Agnew Johnston of Milwaukee published "Enlisting for Christ and the Church." It is a text book for serious study containing fifteen studies for fifteen weeks, a topic for each day of the week. It starts with sin, a very appropriate place to begin, and then shows the way out of sin through Christ the Saviour. It reviews the principles for dealing with people and cites Scripture answers to common excuses. The study of Christ's call to life work is particularly helpful to young people. Here is one of the appropriate little prayers: "Clarify my vision, O God, until I shall pierce through all shams and less worthy values, and be satisfied with nothing less than thy highest purpose for me." The appeal to the pastor is to make room in a crowded program for training in evangelism. Have a class, select a text book, instruct spiritual builders in the use of the Carpenter's tool, the Word of God.

One of the futile exhortations of the Church is to personal evangelism. Ministers make statements about the need of the personal approach for Christ and exhort people to be personal evangelists, but seldom offer definite training and assign interviews. Here is the opportunity. Dr. John Timothy Stone of Chicago capitalizes the interest of the men and trains them in the service of the Church and Y. M. C. A. His book is method and approach plus his personality. "The Invitation Committee" is a *vade-mecum* of evangelism. It gets men to work as they are guided by the pastor's example. Every church should have an invitation committee.

"Recruiting for Christ" by Dr. Stone is a course in hand-to-hand methods with men. It was given to Brotherhoods and the Y. M. C. A. in Chicago in 1910 and is published in a new and revised edition. It is still fresh, interesting and helpful. The great church of which Dr. Stone is pastor has received nearly a thousand members on confession of faith during the past five years, and has made a net gain of 25 per cent. "Be ye doers of the Word and not hearers only."

Dr. Charles L. Goodell, of the Federal Council of Churches, is sounding the note of personal experience. In his "Pastor and

Evangelist" he writes: "The age is not an age of theory; it is an age that exalts practice and experience. We may not understand all mystery and all knowledge, but we must have had an experience if we are to be of service. Since the evangel for today is one of personal experience it can only be wrought out by personal work. . . . It is a time when our pastors must throttle ease in the study and go out into the streets and into the homes with a zeal that flames in their cheeks and moistens their eyes, to solicit men to accept the salvation of Christ, without which they are undone."

Dr. Goodell does not let the laymen escape in his insistent and persuasive appeal. He writes: "It is a time when laymen must cease to call religion an experience of ministers, and must go out like the laymen who laid the foundations of the Church in the first century, to bring their brothers and their friends to him who is the Light of the World."

Here are a dozen tools for the busy spiritual carpenter, minister or layman. An additional list is also given. Make use of some of these tools and put them in the hands of those who will use them.

#### THE TOOL KIT OF EVANGELISM

The Pastor His Own Evangelist, F. M. Barton, Barton.

The Evangelistic Cyclopedia, G. B. F. Hallock, Doran.

The Testament For Fishers of Men, Wade C. Smith, Onward Press.

Evangelism, F. Watson Hannan, Methodist Book Concern.

Evangelism of Youth, Albert H. Gage, Judson Press.

Ten Lessons in Personal Evangelism, Joseph P. Hicks, Doran.

A School of Evangelism, Arthur B. Strickland, Penn. Baptist Mission Society, Phila.

Every Member Evangelism, J. E. Conant, Sunday School Times.

Enlisting for Christ and the Church, Howard Agnew Johnston, Association Press.

The Invitation Committee, John Timothy Stone, Westminster Press.

Recruiting for Christ, John Timothy Stone, Revell.

Pastor and Evangelist, Charles L. Goodell, Revell.

Evangelism, William E. Biederwolf, Revell.  
Plans for Sunday School Evangelism, Frank L. Brown, Revell.

Parish Evangelism, F. L. Fagley, Revell.  
The Book of Personal Work, John T. Faris, Westminster Press.

The Passion for Souls, J. H. Jowett, Revell.  
Every-day Evangelism, Frederick D. Leete, Methodist Book Concern.

Revivals—Their Law, Davis W. Lusk, Dr. Lusk, Newark, N. J.

Our Reasonable Faith, Park Hays Miller, Westminster Press.



Confronting Young Men With the Living Christ, John R. Mott, Association Press.

The Master's Method of Winning Men, Dwight M. Pratt, Revell.

How to Bring Men to Christ, R. A. Torrey, Revell.

The One-To-Win-One Helper, Luther E. Todd, Revell.

Individual Work For Individuals, Henry C. Trumbull, Westminster Press.

Taking Men Alive, Charles G. Trumbull, Association Press.

## Moral Education

REV. CHARLES REED ZAHNISER, Ph.D., Pittsburgh, Pa.

Text: "Learn to do well." Isa. 1:17.

Our generation is being shocked into a sense of the need and value of moral education. A recent murder, in many ways the most sensational of modern times, has impressed it because of the persons who committed the crime. Here were two brilliant young men, wealthy, cultured, honor graduates of distinguished universities, apparently the finished products of the best opportunities our times have to offer, who nevertheless deliberately planned and executed a crime so horrible, so inexcusable, so callous as to be almost without modern parallel. The most shocking feature of it all is the revelation that our vaunted education and culture had so utterly failed to develop in them either high moral sense or strong moral impulses. A decade or so ago an eminent scientist, Dr. Flexner, warned us against assuming that mere information would sufficiently safeguard our youth; it must be, he urged, "information suffused with ethical emotion." This revolting crime at these hands has demonstrated what he taught.

### Tragic Evidence of Need

Many other experiences of the tragic last ten years have impressed the same truth. It was blazoned in the outbreak of the Great War, when we saw that nation which had become the world's schoolmaster deliberately set out to crush and kill for its own selfish gain. The succeeding years brought disillusionments one on another which have kept ever impressing it anew. Cherished theories and programs on which men had rested their hopes, came crashing down together under the stress of war and of the ensuing reconstruction. Socialism failed to function, diplomacy went bankrupt, business turned cannibal, fattening itself on human blood, science turned traitor immeasurably increasing man's power to kill his fellowman. Material wealth and progress were shown to be useless and powerless against aroused passions of destruction. The ogre of lawlessness came stalking through our own fair land. The suicide of western civilization began to figure in the fears of men. If it were to come, it would be because the world had lost its soul.

Alongside the naive confidences of naturalism thus wrecked there has frequently been found an easy religious optimism that has also contributed to neglect of moral education. Many failed to realize that the evil effects of bad conduct are not precluded by

ignorance of its nature. They lost sight of the sweep of natural law in the spiritual world and trusted to the mercies of a loving God for preventing the penalties of wrong doing. They knew that the child which does not understand the nature of fire is burned just the same, that the bird ignorant of the snare is none the less caught and killed, but they failed to realize how the penalties of sin as inevitably ensue; how, for instance, the brutalizing effects of infanticide or human sacrifice come just as certainly into the souls that practice them, no matter how honestly they believe them to be religious duties, and how in the same way our own misdeeds debase us, whether we understand their nature or not. "If ye be willing and obedient ye shall eat the good of the land. But if ye refuse and rebel ye shall be devoured by the sword." Easy optimism never makes for high moral standards or firm moral stamina. In this case it has also made for the neglect of real moral education.

### Wherein it Consists

There is a widespread need today of a better understanding of what moral education is. For it is something far different from mere information imparted to the intellect. It has to do rather with the setting of attitudes and developing of powers of the soul. It has to do with that inner guide to conduct commonly called conscience; not an infallible guide, of course, but the only guide we have. As such it may be developed by proper education, dwarfed by neglect, seared as with a red hot iron. It may become so debased or perverted that as the Master warned there come times when "he that killeth you will think that he doeth God service." It often becomes bifurcated, so that a man may for example be deceitful or tyrannical in business and at the same time fervent in sentimental religious expression, without at all realizing the inconsistency of his life which is so glaring to others.

Moral education raises and clarifies the ideals of conduct and quickens and strengthens the determination and effort to attain them. It thus involves two elements, both essential to good conduct. One is the moral judgment whereby one determines what is right, and the other is the moral imperative that impels him to do right. Both are to be developed by education, both are subject to dwarfing and destruction by neglect or abuse.



This needs particular emphasis these times when we are hearing so much about irresponsible subnormals. While it is true there are real moral imbeciles, that is subnormal persons by nature incapable of making moral judgments or exercising moral control, there is a constant danger in these times of emphasis on subnormality that we shall confuse with them many cases in which the lack of moral training ideals or impulses is really the result of lack of moral training or is the fruitage of a long course of persistent evil doing. Psychological tests of a criminal in a given instance may show an unquestionably unmoral condition but it cannot be determined by these methods alone whether what appears to be a case of moral imbecility may not rather be the penalty of neglected early education in righteousness. The callous Chicago murderers may have become such because of a lack of moral education, an unmoral upbringing. When a case of this kind is found, no mere psychological tests can prove this latter is not the real cause of the crime.

### How Accomplished

In the matter of method of moral education there is frequently a good deal of muddled thinking in evidence. As to the moral judgment, the method is not essentially different from ordinary intellectual culture. It has to do with imparting the ethical ideals of others, the tested experience of the race, the teachings of the Bible, and with developing the power of analytical and logical thinking on moral themes.

But the education of the moral imperative is something different, and is even more important. This has to do with art rather than

science, the highest and greatest art of all, the art of correct living. Like every other art it is learned only by practice. One learns to paint by painting under proper skilled guidance. Thus alone one learns to sing, to play musical instruments, to carve, to mould, to build. Education in the practical things of life, in the motor processes, is always a matter of leading out the capabilities by practice under skillful direction. Nowhere is this more true than in the field of right conduct. We are dealing here with the will, with the sentiments, with the instincts, and the impulses, which make up character, and which are constantly being modified by what we do day by day. He who is permitted to drift aimlessly remains like a moral moron or a moral imbecile; he who practices faithfully under proper guidance becomes a master in upright living.

Thus the essential soundness of the older-time belief in definitely teaching children the great moral principles and then drilling them in proper conduct is demonstrated again. "Train up a child in the way he should go" is both sounder psychology and truer pedagogy than the common modern practice of letting them do pretty much as they please. Moral education consists essentially in establishing correct attitudes and habits by supervised practice of them. Better far, for example, train a child in the habit of going to church every Sabbath by insisting that he go some days when he demurs, than allow him to drift into easy neglect of spiritual interests. Allow him on the other hand to gratify every passing whim even at the expense of others suffering or loss, and it will be the thorough logical thing, when he is grown, for him perchance to take another's life for a "thrill."

## Lasting Christmas Happiness for Children

VINCY PRESTON LOOPS

The observance of Christmas is supposed to remind us of the greatest gift which was ever made to humanity. To many adults the day does serve as such a reminder but it is to be seriously questioned if a like impression is made upon a child's mind.

If one asks the average child what Christmas is he is pretty sure to answer something like this, "The day when I get presents," or "The day when people have a good time and presents." Nine out of ten children look upon it as a day when they receive. Surely this is wholly contrary to its real meaning and the impression left on the child's mind is one entirely foreign to the spirit of the One in whose honor we observe the day.

There is in America today a widespread spirit of selfish accumulation and self-indulgence. Possibly this is in part the outgrowth of our prostitution of the Christmas season and spirit. Much has been written about the sort of giving which is done with a feeling of

obligation, a sort of you-scratch-my-back-and-I'll-scratch-yours sentiment. To many persons the Christmas season has become a burden because of this. And right here is the answer to the question of how we should teach our children both in the home and in the church, the true spirit of Christmas.

We need to go back to the first Christmas and see how the wee new-born Baby in humble surroundings was God's gift to earth—God's only Son, sent to live in poor, and in many ways unpleasant, surroundings. From that Gift have come most of the blessings which we value today: the exalted position of woman, as compared with the degradation of women in non-Christian lands—and even young children can understand the difference when it is explained and illustrated; the humanitarian spirit which establishes hospitals, asylums, refuges and such like, these also easily understandable by children and contrasted with conditions where they are lacking in heathen



lands, or established there only by Christian philanthropy; the spirit of brotherhood and equality, which, though very imperfectly realized as yet, is far superior to the caste system of Hinduism, for example; the love of peace as opposed to the chronic state of warfare which still prevails among aborigines in Asia, Africa and other places, and which lies only part dormant in so-called civilized but non-Christian peoples like the Mohammedans.

Then there is the gift of immortality, without which our religion would be empty and meaningless.

Other blessings, with their contrasts, can be vividly presented to a child's receptive mind in such a way as to make an ineffaceable impression which will influence the whole life.

Truly, there is nothing in the real Christmas spirit from which a boy or girl should draw a selfish lesson. The mistake has been made in our interpretation of the season. But so long as there are children growing up year by year just so long is there a chance for us to correct our mistakes.

We can begin this season to make clear to the little ones that Christmas means giving—self-sacrificial giving. For many years our churches and Sunday Schools have observed the season by making gifts to the children instead of teaching them to sacrifice in order to give to those less favored or to their own loved ones.

Listen to the conversation of children a day or two before or a few days after Christmas and you will hear "What did you *get*? I got candy, a train, a ball, a doll, a dress," etc. Not the least hint of the giving spirit or of making any sacrifice or of thought for those less fortunate than themselves. Occasionally there is even a spirit of arrogance toward some one of their own group who has not received as many or as valuable gifts.

All this is directly contrary to the true Christ spirit.

Most children are easily interested in stories of other children and other lands or other con-

ditions of life than their own. It should be a very easy matter to so arouse a child's interest in such that he spontaneously desires to do something to help. A bald presentation of giving as a duty would not appeal to the child any more than it does to the adult, but to first enlist his interest and sympathy will bring the desired result without difficulty.

Many churches and Sunday Schools are now working toward this end but there are still hundreds of schools where misguided teachers and officers insist that every child be given a bag of goodies, "To make them remember and appreciate the Sunday School." In the vast majority of cases the child is already stuffed to satiety with a better quality of goodies than the school can afford to give and merely packs his little self tighter before he reaches home—and forgets the matter till next Christmas. I venture to say that not one child in a hundred is thereby favorably influenced toward the Sunday School.

In our homes we do no better. In trying to make Christmas happy and memorable for the child we have gone too far and made it merely selfishly pleasant. We have entirely missed the source of true happiness—that of giving pleasure to others. We, as parents and friends, have made ourselves happy—if we are not too tired—by doing all the sacrificing. We enjoy the children's smiles and exclamations of delight and nearly put our shoulders out of joint patting ourselves on the back because we have succeeded in making our children happy. In spite of this we know that real happiness comes from service, not from gifts received.

Shall we not begin at once—this Christmas—to teach our children the happy way to observe the season and instead of giving to them all we can afford, teach them to plan and work and live up to the real meaning of the day by giving their money and time and thought in self-forgetful service? Only so can they find lasting happiness and lay the foundation for a spirit of contentment which shall dwell with them throughout the year.

## Making the Babies Count in the Church Work

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

Booth Tarkington, in an interview recently reported in *Collier's Weekly*, has some wise things to say about the present generation of young people. After explaining why the young people today are "so wild" and laying the blame mainly on the parents, he finds consolation in the hope that when the present generation of young folks have become parents they will say of their offspring, "Let's don't have them run the risks and get into the mischief we did." He then adds this sagacious forecast: "I look for the worst to have happened not later than the parenthood of these

present younger young. Perhaps the change for the better will come even sooner."

The creator of Penrod and Willie Baxter here suggests a new reason for the church to give special attention to its on-coming crop of babies—the children, many of them, of the young people now under discussion. The crop of babies is perennial and unailing despite all the talk to the contrary. The church gets its share, though not proportionately to the unchurched population, as reported by census bureaus and social investigators. That merely adds to the responsibility of the church in so-



ciety to make the most for righteousness of its own proportion. Tarkington hopes for a change for the better through the law of reaction when the present generation of young people becomes aware of its own folly and tries to save its progeny from the consequences. When he intimates that the change may come sooner he suggests no means for realizing the intimation. Right there is the church's chance. It can speed up the progress by giving special attention to its own babies.

While this is no new thing in most churches—many of them having a well-functioning program for the babies already—it should be a point of new emphasis and thoughtfulness on the part of ministers in planning their year's work, particularly in the field of pastoral supervision. Practical questions immediately crowd for answer: where to begin, how to proceed, what has been done, who shall do it, etc. The first step is not doing something, but acquiring a spirit and a point of view. That must come through a fresh intake of the mind of Christ when he blessed little babes and made a little child central to the kingdom. With that as a starting point, not merely assumed or taken for granted but honestly and prayerfully cultivated in our inmost souls and our pastoral outlook, we can go on to consider ways and means.

Obviously the place to begin is with the present generation of young people, who, though mostly unmarried and rather pretentiously scornful of ever being married, yet knows more about marriage in some vital respects than most of its predecessors. It has a background of information, often well laid by the work of thoughtful educators, too often by movie tales, to which appeal can be made for a strong sense of responsibility on the subject of home-building. Our church young people are responsive to this appeal and are glad to get such inspiration when tactfully presented by the right person. The writer has used a series of Sunday evening sermons on "The Road to Home, Sweet Home." Sub-topics were: "Friends and Chums—The Social Beginnings of a Home;" "Lovers and Near-Lovers—The Perilous Pathway of Courtship;" "The Newly-weds—The Problem of Making a Home, Sweet Home;" "The Kids: Their Divine Right to Rule in Home, Church, and State." I have no copyright on the series. Oftentimes boys and girls should be taken separately and dealt with. My point is not primarily sex-hygiene. That should be handled only by trained Christian experts. I mean the obligations of future parenthood from a Christian point of view as bearing upon present social and personal relations and upon moral standards. Any average Christian young man or woman can understand that appeal and can be led to include it in his or her character equipment.

The second place to bring pastoral influence

to bear is perhaps the most difficult of all, the young prospective father and mother. Where known by the pastor—and he generally can know—this period is the most fertile soil for fruitful sowing. The difficulties of course are quite obvious. The pastor must not violate delicacy here in the slightest degree. Public reference to the theme in general terms is possibly most helpful, but he who does it runs the risk of wrecking his venturesome effort on the rocks of the ridiculous. Better had he never been born. But still it is possible if he will keep on the broad subject of heredity, and guide his discussion with the emphasis upon spiritual eugenics as a pre-natal influence. Many a great life was dedicated to God and Christian service by devout parents on their expectant knees. The prayer-life of the mother in particular is vitally influential. Here a wise pastor has a personal chance with prospective parents, and the pastor's wife especially may be of boundless help to the anxious mother-to-be.

Nearly every church today is familiar with the Cradle Roll, with its free and peerless opportunities for pastoral touch with happy parents. Blind indeed to his opportunities is the minister who fails to work this to the limit, both for the sake of the parents and the babies, for the enlargement of the influence and service of his church. He should keep in constant touch with his Cradle Roll Superintendent; have a duplicate roll of his own; know and note recurring birthdays with telling helpfulness; and should see to it that at least once a year the parents of his church babies are called together at the church for a social and inspirational occasion. It makes a fine follow-up for Children's Day, Rally Day, Christmas, Mother's Day, or any other home occasion. Particularly is the baby in the home a point of contact between the pastor and the father who may be wayward as to the church if not in his life. Such a man is most apt to be mellow to a friendly and Christian approach at that point.

In churches where infant baptism is observed a specially favorable opportunity is offered for such ministration. Many churches that do not observe it for denominational reasons have seen its value and have introduced something like it in the form of a dedication service. Whatever one's creed may teach on the subject, this much is unquestionable, that the public dedication of parents to the bringing up of their children in the "nurture and admonition of the Lord" is extremely worth while. It gives a public opportunity to stress the whole subject in a most impressive way. Even where the christening of the infant itself is a part of the ceremony the responsibility of the parents to live a Christian life and maintain a religious home can be made emphatic and most solemn.

The chief value of this ceremony, however, is lost unless the pastor in some definite way follows up the occasion by giving the parents



helpful suggestions as to how they may fulfil the vow they take. How to teach children religion in the home is one of the most difficult problems today before the church. It is central and vital to this whole question of the future generations and the type of character they develop. No one else has the chance the pastor has to meet this need. Many mothers and fathers are hard put to it to answer children's questions on religion. Many of them need to ask questions of their children. It is the bull's-eye of the target. In the opinion of the writer the biggest task of the church today is not what kind of a religious education program should it put into the public services and meetings, which at best touch few of the parents with little children, but how put into the hands of the parents in the home material that will help them deal with their children right there. It is easy for us to blame the home for its failure in religious education, but it is something for which we are to blame if we do not afford the home the needed guidance to better religious instruction.

The time to begin this helpful work is before the kindergarten age, when "Now I lay me down to sleep" is about all the religious instruction the average awakening child-mind ever gets. The pastor could do no better job for his people than to sit down and work out a selection of brief, simple, Bible sayings, together with Scripture prayers of one sentence that mothers could teach to the children. Despite all theories to the contrary, the memory stored with simple pictorial statements from the Bible is a mine of permanent spiritual resourcefulness for life. Church Publishing Houses in most denominations have material prepared by writers trained in modern principles of child pedagogy which will fill this need fairly well. Let the pastor write his own denominational headquarters and get what they have to offer, then use it or adapt it as he knows the needs of his own people.

Probably their deepest need is in their own souls. The need for God in their own lives made real through prayer; the inspiration to set the example of Christian living; the encouragement to older brothers and sisters to feel the same responsibility for the religious atmosphere of the home; the centering of home-life in fine team-work for the new baby until it can walk alone spiritually as well as physically, these are the points a purposeful pastor can make as he goes into these homes of his congregation and leaves the sacred impress of the messenger of God upon them.

Of course as the babies find their feet and their friends the pastor will know them by name and wherever he meets them have his own word for them in his own way. He will make his regular Sunday round through the Kindergarten, Primary and Junior Departments, with a word to the teachers, and now and then with their consent to the children.

How much better this than teaching the old ladies' Bible Class or the Men's Class! Personally, I do not believe ordinarily in the pastor teaching any class regularly. Far better for him to be free to act as supply in whatever class may need him. He ought to teach every class in the Sunday School at least once a year, just to find out what his teachers are up against if nothing else. But his most workable material is the youngest material. The kiddies who know him before they get out of the Cradle Roll and who are proud to catch his smile for them will be his for life—his to lead to his Master.

It is a fact profoundly moving to recall that practically all of the ministers, missionaries, Christian work leaders of all sorts, great leaders for righteousness in politics, industry, and business found their spiritual beginnings in some group, in some church built out of church homes, where some faithful pastor, perhaps now long dead, did just these things as best as he could. If Booth Tarkington's hope of a better coming generation is realized it will be realized not merely by some automatic and assured reaction from the present "wildness" of youth, but because the churches committed to the religion of the Lord Jesus Christ give definite and intelligent attention to making the coming generation better than the present one or even than the last one. The young folks beginning their billing and cooing, the newly married couple, the new baby around the corner, there is the place to begin. There is no place to stop.

### GOD'S UNCHANGEABLENESS

"For I am the Lord, I change not." Mal. 3:6.

- I. God is unchangeable in his essence.
- II. God is unchangeable in his perfections.
- III. God is unchangeable in his purposes.
- IV. God is unchangeable in his promises.
- V. God is unchangeable in the principles of his administration.

### Christ in Human Life

Christ and Civic Righteousness.

(City and county officials invited.)

Christ and Education.

(High School Night. Baccalaureate Sermon.)

Christ and Womanhood.

(Woman's Clubs invited.)

Christ and the Lodge.

(Fraternal societies invited.)

Christ and the Business Man.

(County Chamber of Commerce invited.)

—S. S. Daughtry, U. P. Ch., Harrodsburg, Ky.

## Sunday School Seating

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# Constructive Christianity

REV. J. R. T. LATHROP, D.D., Ithaca, Mich.

In the history of Christianity there were epochs when tremendous issues called for constructive genius, such as the determination of the New Testament canon; the formulation of creeds; the organic structure of the Church; and, in the 14th and 16th centuries the translation of the Scriptures into the language of the common people under John Wycliffe and William Tyndale; reinforced by the Lutheran Reformation and later by the contentions for political liberty.

These and other far-reaching movements extended through the entire period of the Renaissance, breaking forth in volcanic fury in the French Revolution, and were manifested in the 18th century in the quieter but no less revolutionary revivals under the Wesleys in England. All are part of a long and painful travail from the simple to the complex, from individualism to racial consciousness. Nor have we yet arrived.

The World War released the forces of evil. For the first time well-intentioned men saw the awful culminations of racial wickedness, dire hate, ignorance and misunderstandings. But they also saw the necessity of building on broader foundations, the need of sounder methods, and the getting together of all men of good-will to march breast-forward with one well-wrought-out righteous purpose to create moral and spiritual solidarity everywhere.

It is not too much to say that we have now come to a new epoch. Serious scholars are searching through what we have called our political and social fundamentals to discover wherein they lacked adhesive power. Churchmen versed in the history of religions and of Christianity are asking themselves wherein did the Church fail in power to restrain the nations from war? It is taken with consensus of opinion that Christ did not fail. Quoting from Robert Browning, "Christ stands." But the Church did not and we assume could not have led the nations from intended war to a policy of good-will.

If the premise is correct, then why? This is a searching question. Is it true that the Church of Rome and Protestantism alike are under indictment? The seat of the war was in the most powerful center of the Roman Church, where for centuries it has held sway. But does that excuse Protestantism? What was the thing and where its beginning that culminated in the greatest tragedy of the ages? To answer these questions there must not only be undertaken in earnest a study of denominationalism, but of the kind of philosophy and of psychology and, let us be fair, theology also, which either permitted the flow of virus into the blood of the nations, or manufactured the virus and sent it into the blood. We shall not escape judgment. Have we been too individualistic? Have we been too opti-

mistic? Have we been too palliative? Have we lacked that which with mighty conviction confirms great brains in the validity and power of Christianity as a remedy when applied? Or is it because we have woefully lacked in a race-wide, age-long constructive program which would compass the all-round life of peoples? Very likely it is this last.

Constructive Christianity is no new term. For years we have been thinking of it but not in the widest application. We are now perfectly clear that Jesus was a constructive teacher. His gospel of the Good Samaritan naturally should lead the believer to see that it was not enough to take care of the man, but the Jericho road should have been cleaned up, a hospital built in Jericho, and the priests at Jerusalem organized for constructive work. The prodigal son needed badly, long before he became what he was, a community betterment movement, and not anything would have paid his father better than to have been the president of such an organization. Thus the seeds of all kinds of social and humanitarian reforms are in the constructive gospel of Christ. Into those things he did not enter, nor has the Church to any commendable extent until recent times. Christ did not come to advocate or inaugurate reformatory measures. Nor did the apostles undertake social readjustments. They had their own vast problems and conscientiously met them. They gave caste to church government, looked after the poor and were loyal to their government. However, when leading minds saw the need of individual judgment in matters of faith and began to break away from hierarchical rule both in church and state and to study the laws of government in their application to the right of the individual and then to the community and nation, they began to create a larger social consciousness. The intellectuals saw that human freedom and personal right and community progress were all inter-related. Such reforms could be realized only by getting together. As Benjamin Franklin has been credited with having said, "If we do not hang together we will hang separately." From that time to this the wisdom and necessity of a constructive policy has been more and more apparent.

Just now the Eighteenth Amendment is the bone of contention. We got that by a constructive policy and it will be retained because that policy will hold. We do not need and should not encourage in this age any kind of an organization, fraternal, political or religious that purposely seeks to divide communities, races or nations into opposing and embittered camps. To illustrate on a large scale, study the action of the General Conference of the Methodist Episcopal Church in its session at Springfield, Mass., wherein it voted by a most



decided vote, 802 to 13, for unification of the two great Methodisms. The reason for such a vote for unification, organically, of the Methodist Episcopal Church and the Methodist Episcopal Church South, is that after many attempts through a joint-committee there was finally presented a basis for unification which was believed to be thoroughly constructive, and as the General Conference of the latter Church has cast a decided vote for it, then likely the annual conferences of the two great bodies will cast a large vote for it and it will be done, thus healing a breach of over half a century. Here is Denominational Constructive Christianity. Now that same approach and care in dealing with other evangelical bodies of the same faith, and widening it to those not so nearly akin, will finally bring Protestantism to a vastly more influential place in the world. This movement is on.

Applying all this to political and international and social relations, we have the world-service programs of the churches, the World-Court, the Hague, the League of Nations, the reduction of languages, simplification of languages, the creation of a real science of ethics, and other matters, all of which and more will be put across by a vast constructive program which will end war in the earth. This is our task.

Never have we been in such good form for attaining it. The fundamentalist and modernist contentions will find their solutions not in technicalities, but in a spiritual and intellectual program of such a constructive character that heroic challenge for race-wide and time-wide service will impel men, as did the Crusades, to march forward, not to capture the sepulcher of Christ, but to make him King in the earth.

## A Winter Program of Church Activities

REV. WILLIAM EARL DAVIS, Ph.D., Cambridge Springs, Pa.

The First Methodist Episcopal Church of Cambridge Springs, Pa., has a membership of three hundred and twenty. This membership represents one hundred and twenty-six families. The Church arranged for twelve weeks of winter activity. The families were divided alphabetically into six groups of twenty-one families each. A capable woman was selected for the general chairman and two leaders were placed over each group.

The period of activity for each group began on a Monday and extended over fourteen days closing on the second Sunday. Their work consisted of systematic visitation, the putting on of a Church Night, and the spiritual ingathering on the closing Sunday, which was called the Spiritual Climax Service.

On the first Monday morning of the group period the pastor mailed to each family of the group a letter, in which he introduced the leaders and outlined the work which the group was expected to do. On the second Monday morning he mailed another letter to each family, calling attention to the approaching close of their period for special activity, the Wednesday Church Night, and the Climax Service on the following Sunday. He gave to the leaders a visiting-list of the families where there were sick, aged and shut-ins; families which had drifted out of the church-going habit; families which were not affiliated with the church but in some way were connected with the constituency roll; and new families which had lately moved to town. The families on this list were visited either by the leaders or other members of the group. At the close of the two weeks the list was passed on to the next group, until the six groups had covered the field. Visits were not to be confined to this list. Each member was encouraged to visit wherever he or she thought a visit would

do good. More than six hundred visits were reported.

The purpose of this visitation was to bring the church in touch with the folks who needed the church. Evangelistic meetings had failed to reach these people. The visitors talked about the church and invited the different members of families to the different activities of the church. Shut-ins were reported to the Home Department of the Sunday School. Young folks who were out of touch with the church were reported to the proper department of the Sunday School and to the Epworth league, and were looked after by those organizations. Babies were reported to the Cradle Roll Superintendent. Folks who had church letters stored away in their trunks were urged to present them to the church, others were encouraged to profess Christ and unite with the church. Arrangements were made for christenings, and in some homes for cottage prayer-meetings.

The Church Nights came on the second Wednesday of each group period. After the pastor closed his regular prayer-meeting the group in charge for the period were responsible for the putting on of a social program. This program consisted of special instrumental music, singing, readings, short talks, and children's exercises, as talent could be found in the group. A light lunch was served after the program. This lunch consisted of one drink and two articles of food. During the lunch the crowd was entertained by some one at the piano or listened to the music of the world as it came in over the radio. Sometimes a half hour of chat and play came in between the prayer-meeting and the program. At that time the crowd was divided into three groups. The smaller children were taken to a separate room where they were entertained at play.



The older children were taken to another room where they were entertained with games and stories. The adults sat around informally and chatted. The group leaders saw that everybody was made acquainted. The average attendance of these Church Nights was about two hundred. The prayer-meetings were about four times their usual size. Among the audience were forty to fifty children. The pastor procured a number of copies of the Gospel of John and had the children read a chapter with him. His talk was a running comment on the chapter as they read.

The Spiritual Climax came on the closing Sunday of each period. At these services the pastor baptized both children and adults and received new members either by letter or on confession of faith. The results of this activity showed in many ways. The visits were appreciated. Homes were linked up with the church. There was a large increase in the Sunday School attendance. The Epworth League doubled in size. The regular congregations increased fifty per cent, and the church records showed a large increase in baptisms and new members.

## The Law and the Gospel of Giving

REV. FRANK HAMPTON FOX, El Paso, Texas

According to an old English story a barefooted boy trudging along a dusty highway found a gold coin. He lived to be threescore years and ten and found a fortune; but he never saw one of Turner's splendid sunsets. For him fields, forests and flowers had no fascination. For him the path of life became a dusty highway in which he hunted for gold. Life for many men is a search for material treasure. The ideal and ambition of many men can be summed up in the tiny word "Get." God's great word is "Give." In order to right the wrongs and relieve the wretchedness of earth we must oust that selfish word "get" and enthrone in its place the heaven-born word "give." In the Old Testament, God gave man a law to guide his giving. In the New Testament he gave him the gospel to govern his giving.

Man steps across the threshold of sacred story with an offering in his hand from field and flock. Abraham gave a tenth of the spoils of battle to Melchizedek, the priest of God. At Bethel, Jacob vowed to give God a tenth of all that God should give him. Greek, Roman, Arabian, and Carthaginian devoted a tenth of the spoils of war and of the profits of trade and of all confiscated goods to sacred purposes. Tithing in its origin was a voluntary system. It seems to have been incorporated into the Mosaic system as a simple and reasonable requirement, already justified by a well nigh universal practice.

Tithing was a law among the Jews, yet,

The twelve weeks of winter activity were timed so as to close two weeks before Easter. These two weeks were given over to evangelist meetings. A song leader was procured, and the pastor did the preaching. Folks for whom the church had been praying for years, but had failed to reach, were by this plan of systematic visitation brought into a friendly relation to the church. Many of them attended the meetings and were converted. The seed sown by the groups had by the meeting time become full grown white and ready for the reapers.

After Easter the whole church gave a reception to the new members who had come in either at the Climax Services or during the Evangelistic services. The mayor of the city and the presidents of the different organizations of the church gave four-minute addresses. An agent was appointed to represent the denominational church paper and secure subscriptions from the new members. There was plenty of singing and "eats" fit for a king. The writer who happens to be the pastor believes this same program can be worked out in many places.

being voluntary, was often neglected, there being no way to compel a recreant Israelite to pay his tithes. The obligation being a moral one was left always to the free will of the worshiper. Any decay in the religious life of the nation at once affected the tithing system. Failure to pay tithes brought financial as well as moral loss; for drought and locusts and invaders came in and soon consumed that which man withheld from God. Even with bursting barns there came leanness and barrenness of soul.

Little seems to have been said in the Early Church about tithing. However, in the fourth century, Jerome, Augustine, and other church leaders began to advocate tithing. Soon the law of tithing became the established rule. In the Reformation tithing passed over from the Roman Catholic to the Reformed Churches. The modern church has fallen into careless ways of regarding the Lord's share of income. Exaggerated voluntarism permitted tithing to almost disappear from Protestant Christendom.

There are two elements in the law of tithing, one moral, and the other legal. The principle that it is every man's duty to set apart a portion of his income for the service of God is binding on every child of God. The legal side said just how much of the income should be given. The New Testament recognizes and reaffirms that the first principle continues valid in the Christian dispensation; but just what proportion shall be given the New Testament writers do not say. They do teach,



however, that proportionate giving is binding for all.

The Jew was under law, the Christian is under grace. There was practically equality of wealth in Israel. The land was divided by lot among the tribes. If alienated through misfortune, in the year of Jubilee it returned to the original owner.

With us social and economic conditions are far different. Our wealth is very unequally distributed, so that no law could cover all cases with equal justice to all.

Although the New Testament writers do not reaffirm the law of tithing on its legal side, the principle of proportionate giving they do declare.

We are indebted to St. Paul for the most elaborate statement in the New Testament concerning the "Gospel of Giving." We are fortunate in having two chapters from his pen in which he treats at length of a collection. These chapters reveal the wealth of thought and feeling which the great Apostle could bring to bear on an unwelcome theme. He illumines his subject from many angles. He calls the collection he asks a "grace," a "service," a "communion in service," a "munificence," a "blessing," a "manifestation of love." He transfigured, spiritualized and glorified a very materialistic topic. The business and charity of the church of today with its world-wide missions must be met and mastered in the spirit of Christ. The grace of God had been poured out richly on the Macedonian churches, and though they were in

great affliction and deep poverty, in joy they gave with incredible liberality for the relief of the poor in the church at Jerusalem. Paul makes the example of the Macedonian churches an occasion for exhorting the Corinthian church to a like liberality.

Ordinary charity is but crumbs falling from the rich man's table. The spirit and example of Christ demand first the giving of self. The Macedonian Christians first gave themselves to God, in complete consecration. That was the first part of their offering. The poor widow had given herself to God before she put her all into the Temple treasury. Mary had given herself to Christ before she brought the beautiful alabaster box with its costly contents.

The example of Christ is a never-failing source of instruction and inspiration in sacrifice and suffering.

In this connection let us note St Paul's three principles of Christian liberality. There must be a willing mind. God wants no gift that is not given freely. God loveth a cheerful giver. The gift must be "according as a man hath." There must be reciprocity. There can be no one-sided brotherhood with God. Man cooperates with God by giving.

Not the standards of the law, but the spirit of the Gospel must be the guide for Christian giving. Give as God has prospered. Then remember, "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Never expect spiritual dividends to be declared on financial deficits.

## Training Leaders Among Young People in the Church

REV. GEORGE H. FICKES, Chicago, Illinois

(The writer of the following is a specialist in Religious Education, being the Director of Religious Education for the Presbytery of Chicago, formerly a very successful pastor in the development of Education and Christian leadership among the young people of his church. Ed.)

Progress in every line depends upon leadership. Because George Eastman thought ahead of other men, because he took the initiative in the manufacture of photographic instruments and supplies, progress in the line of photography has resulted.

One of the most frequent laments made by pastors is, "I can't find the right kind of leaders among the young people of my church." The young people are there; they have a certain amount of willingness to work; they are not lacking in capacity, but they need leadership to give direction and effectiveness to their efforts.

Professor Elwood in "Christianity and Social Science" senses the imperative need of the church and suggests the remedy when he

writes, "One thing is certain—the pressing need for more and better trained social and spiritual leaders in our civilization must be emphasized and we must set ourselves at work in do-or-die spirit to find and train such leaders; for only a new found Christian leadership can save our civilization from going on the rocks."

The problem is, how can we find and train leaders?

Just at this point we may remind ourselves of two things—first, Jesus did not find men already trained, graduated and degreed just waiting for an opportunity to demonstrate their powers of leadership. Second, he found material for leadership in the most unexpected places and in the most unpromising individuals.

How can we find leaders? We may not be able to look at an unpromising Simon and see in him the making of a Peter, but there are ways by which leaders can be discovered. In explaining how this can be done let us acknowledge at once the divine insight



of Jesus. "He knew what was in man." But let us not at the same time excuse ourselves for lack of something of the same power. We may be able to discern, by the help of the Spirit of God and by the knowledge of human nature gained through study of psychology and other branches of science, the qualities of mind and spirit which make for social and spiritual leadership.

One further principle covers what we have to suggest at this point as to the discovery of potential leaders. In time of war officers for the Army are discovered during the process of training and action. They emerge from the rank and file of those who are studying and maneuvering together, both in camp and in actual engagement. Leaders will be discovered during the process of training leaders.

Let us face the problem of training young people for positions of leadership in the church. There are certain definite principles to be observed. First, the attitude or spirit of the person toward the task to be undertaken must be one of unselfish service. A girl attended the Young People's Society meetings quite regularly until election time failed to place her in office, then she dropped out. Later she wanted to take a class in the Sunday School but was unwilling to attend the training class to fit herself for the work. This young woman is not hopeless. She may have real ability for leadership, but she needs the Christ-centered motive instead of the self-centered. A week or ten days at a Young People's conference or some definite personal Christian experience might change the whole attitude of her life.

A fine idealism characterizes the youth of this age. Upon this can be based the appeal to self-sacrificing service. This is the group of young people from which come our Student Volunteers. We must not be discouraged by the show of selfish ambition. The potential altruistic hero is there just as surely as the egotistic self is there.

The second factor essential to potential leadership is a wholesome dissatisfaction with moral and spiritual conditions as they are.

In a class of students this problem was raised. Are young people challenged to service by coming in touch with some fine personality, some one whose life and ministry inspire them, or is it the challenge of a bad condition that makes appeal for heroic service that it may be remedied?

We think of Horace Mann, of Lincoln, of Frances Willard, of many others whose names are linked with some great cause, some great enterprise because they had eyes that saw and hearts that responded to the appeal of a great human need.

Now, how shall we cause alertness on the part of youth so that the challenge may be sensed and how bring about the disposition to react to it?

We acknowledge at this point the work of

the living Spirit of God and his influence in leading men to hear and obey the call to service, but we wish also to point out the human factor of the knowledge of human need which makes sensitive the heart of the youth. A young man was reading in Eastman's "Unfinished Business" the chapter on the Mountain Whites of the South. In imagination he saw men, women and children in need of doctors, teachers and ministers—an opportunity he had never known before. He rose from the reading with a new purpose in his heart, a purpose never to be relinquished. From that day he moved toward its fulfillment.

Do we often fail to challenge youth because we do not faithfully portray the need God has for men and women of capacity and courage for unselfish service? I am convinced we shall never challenge the youth of our day by the promise of easy things. Whether it be in air or on sea or land, the youth of our day is ready to hazard all in a worth-while undertaking when they see the need and feel within themselves the urge to meet it.

A third element of training for leadership is the intellectual furnishing needed. The Conference or School conducted as an educational agency that really instructs in the methods of doing things on a worthy basis, puts heart into many a discouraged leader. The young woman who goes home from teaching a Sunday School class with a nervous headache needs a course on "Methods of Teaching" or on "The Psychology of the Child", rather than a nerve tonic.

It is our experience that persons often decline to teach a class or to lead a meeting because they honestly feel unfitted for the task intellectually. A young woman would not accept a position as stenographer or secretary in an office without first preparing herself to measure up to the demands of the position. Let us do as the public school system does, first educate our people for the thing we want them to do, and we shall have no lack of efficient leadership.

Last winter we taught Teacher Training Classes in a number of churches. Each class met five nights in as many weeks or less. For two fifty-minute periods each night real study was done. Attendance and interest in every case proved that teachers and leaders welcome the opportunity to learn more about their work. The biggest single mistake a church can make is to expect to have good teachers and leaders without providing for their development.

Fourth, a leader needs to have the capacity for hard work. Promised Lands are gained through conquest today just as they were in the days of Caleb and Joshua. These men were leaders because they had faith in God and were ready for hard work.

But this quality depends upon interest in the task undertaken. Work must be done from something more than a mere sense of



duty. There must be real satisfaction in its doing.

Upon what does this interest depend? First of all upon the value of the job. A superintendent asks a young man to teach a Sunday School class. He gives reasons why the young man should do it. The earnest young man is wondering whether teaching a class in a poorly managed Sunday School is really worth while and whether he shall be able to do a good job. Two things are needed in this situation to call out the best that is in the young man. First, a school so equipped and so run that good work is possible. Second, the young man needs a course of study that will enable him to undertake the job with confidence and with satisfaction to himself.

We are well aware that even the best of preparation for the work will not solve all the problems of leadership, but it is our conviction that when our Church Schools and Church Societies set a high standard of preparation and efficiency for leadership approaching or even equaling that of the public school, and when they provide sufficient equipment and adequate training for the young people who are to do the work, they shall then and only then find the consecrated, efficient and faithful leadership they so much desire and need.

Helpful supervision is the fifth element in leadership training. We mean that helpful and co-operative relation which enables the adult leader in the church to counsel with and help the younger leader. It might well be made the test of leadership whether one can give and receive helpful supervision. There is a healthful growth of the spirit in church work that correlates and unifies all educational activities of all agencies under one head and makes all a part of one program of religious education. This brings about greater co-operation between leaders of church activities, prevents overlapping of effort and admits of free exchange of ideas. Along with this goes the selection of some one qualified to supervise the work of all educational agencies in the church, whose responsibility it shall be

to see that the adopted program is carried out.

Take, for example, the Superintendent or Director of Religious Education in a church school. One of his finest services is that of piloting the young leader over the rough places encountered in his work. Some problem arises in the class or society, the young person goes at once to the supervisor for help and gets it. Maybe there are points at which the young teacher needs help of which he is not aware. The supervisor will find a way to give this aid. We shall not enumerate the ways by which a supervisor may discover the needs of a teacher, nor shall we note the ways help can be given. Every pastor and superintendent knows them.

As a final factor in leadership-training of the young and closely allied to the last one we suggest partnership in service between adult leaders and young leaders. We share loyalties, ambitions, confidence in social and athletic matters, why not share leadership ideals, problems and successes? When a problem is shared there is double stimulus to effort for its solution and double satisfaction in the success attained. Let adult and young leaders live together with their common problems, talk about them and rejoice together at their solutions.

We talk of the problem of the young people in the church. There should be no such thing. The young people should be partners in solving the problems both in and outside the church. Any society in the church which is not a problem-solving group will soon become a problem itself.

We close affirming our confidence in the power of faith in God and prayer to make for leadership in the Christian church. The sense of partnership with Christ in the great enterprise of bringing men to loyalty to him and to his service should operate in the heart of every leader. The seventy returned rejoicing in the things they were able to do in his name. These are the satisfactions that set us to our tasks, that give us courage for them and that hold us to them through sunshine and shadows.

## A Pantomime for "Home Night"

REV. ALBERT M. BILLINGSLEY, Traer, Iowa

Scene 1. A very plain family living room; piano, two rocking chairs, a stand on which is a lamp burning. The family group consists of father seated by the stand reading a newspaper, mother opposite with knitting, a girl in early teens seated at the piano playing softly, "Home, Sweet Home." A little girl of six or eight on a hassock plays with a doll, and a little boy of three or four seated near the mother playing with toys.

I

Prolocutor speaks of the fundamental place of the home in human society, of the fact that it draws as no other magnet the hearts of

those who have left its shelter, that most of the letters of the soldier boys began, "Dear mother," showing how strong the tie that bound them to the one who is the center of the home. He speaks of the circumstances that led to the writing of the song the girl is playing and then either she or some one in the choir loft sings it softly.

II

When song is finished the little boy who has been playing with his toys rises and the mother takes him by the hand while the little fellow makes as though he would pull away from her. While in this pose either the mother



or prolocutor reads or recites, "In Man Land," a very pretty little poem by Maynard Waite. (The poem may be found in almost any collection of poems dealing with childhood and motherhood.) When the poem is finished the little boy pulls away from the mother's hand and rather gleefully leaves the stage. The mother is deeply sorrowful. Curtain drops.

### III

The family is grouped with the little boy, now arrived in "Man Land," as the central figure. He is a young man and stands with traveling bag, umbrella, and hat in one hand. The mother is at his right grasping his hand with a look of deep solicitude on her face. The father is just behind with his left hand on the shoulder of the son. Sister at the brother's left and little sister beside the mother. This pose is to represent the picture, "Breaking Home Ties," so popular in the art gallery of the World's Fair. Prolocutor speaks of the message of that picture and then the young man slowly leaves the stage turning back at intervals to wave a good-by and to receive the signals of the family.

### IV

When the young man has disappeared the

family resume their seats and employments as before except that the little boy is not now in the group. The older sister plays very softly the music of the old song, "Where is My Wandering Boy Tonight?" Presently little sister yawns sleepily and rises and slowly leaves the stage. Very soon the older sister ceases playing and goes out, and still later the father removes his glasses, rubs his eyes, folds his paper and leaves the stage. The mother is left alone. Prolocutor speaks of the deep, sad thoughts that come to the mother at such an hour and the mother's face registers all the speaker says. While in this pose some singer out of sight sings without accompaniment a stanza of the song just mentioned. Curtains drops.

(The purpose of the pantomime is to create a mood favorable for the pastor's sermon on "The Home." It will require about fifteen minutes to give the pantomime and if it is measurably well done the effect will be very helpful to the service.

The only light needed is furnished by the lamp. The pose for "Breaking Home Ties" might be made more effective by a spot light, but that is not necessary.—B.)

## Sermon Preparation

REV. ARNOLD EVERT LOOK, Upland, Pa.

Before you skip this page, let me explain that this is not a collection of euphemistic phrases and platitudinous generalities to be found in almost any treatment on homiletics nor a discussion of the theories of inspiration and "getting the fire," but a personal testimony.

Every conscientious minister weighed down with the sense of heavy responsibility toward the upturned faces and hungry hearts of his Sunday congregations, is compelled to spend hours of hard effort in sermon preparation. A clergyman said not long ago, when asked where he got his sermons, "I grow a few; I borrow some, and I steal all the rest." Some of us, however, who minister to well-read laymen and teachers of theological subjects, dare not steal if we would. And while it is true that we occasionally sit down at our desks to find that the Muse is sitting beside us with a sermon all prepared, it is much more often that said Muse glances in at the door, mentions an urgent date with some other clergyman, waves a hand toward the bookshelf and, in characteristically classic diction, exclaims, "Go to it and dig it out for yourself!"

Not every farmer digs potatoes in the same fashion. Some of them can afford to hire it done; others ride around luxuriously (?) on a modern potato digger; the majority have to use personal energy and a potato hook; while still others, (let us hope they are few) like the clergyman mentioned above, borrow or steal the minimum quantity required to eke

out an existence. Most of us ministers serve churches that sent over to Troas for Paul but did not mention anything about Silas or Timothy coming along as Director of Religious Education or Pastor's Secretary. Many do not know how properly to use, or think they cannot afford, a modern filing system, and so we have to dig out food for ourselves and our church families in the old-fashioned way. To that great army of ministers who fall partly or entirely in the last class, a fellow-digger sends greetings and a word of counsel. This is how I dig.

### Filing Systems

No minister is too poor to afford a first class sermon-digger with all the new-fangled inventions added on if he wishes; he cannot afford not to have one of some sort. Personally, I abominate scrap books and detailed references of any sort to clippings, and I write from experience of a decade after wasting many hours trying to make such systems work. I use two ordinary metal letter files. The height of both of them, placed one on the other is twenty-six inches and makes a standard height and very solid typewriter table. These files provide over four feet of depth to accommodate inexpensive envelopes nine by twelve inches, separated by alphabetical guides and used to file all clippings by general subjects. If transfer cases are used instead of letter files, the whole outfit can be purchased for about twelve dollars. These cases, being right under my typewriter are always access-



ible for filing or reference. They require no laborious entries and all clippings on any subject can be secured instantly without looking up any references or searching through a score of envelopes. The success of such a file depends almost entirely upon ability to classify clippings under not too many different subjects, and that ability can best be developed by actually using such a file in work.

In addition to this general file for clippings, articles, etc., I have a work-organizer for growing sermons and a subject card-index to take care of references to books. The work-organizer, which is a flat file for a drawer or the top of the desk, can be purchased for from about one dollar up, according to size and material, and is most useful. In it dozens of sermons are constantly growing under several general reference headings, such as Devotion, Doctrine, Evangelism, Missions, etc. Notes are recorded on, and clippings clipped underneath half sheets containing the subject and text at the top and arranged with clips so that all sheets under a general heading are visible at a glance. Every good sermon suggestion goes into this work-organizer and grows until ready for use.

#### Sunday's Sermons

Sermons for definite Sundays are usually selected from the material in the work-organizer at least four weeks in advance. These are placed in the top fold of the organizer, marked "Coming Sermons." In consequence, notes and clippings accumulate rapidly for these eight sermons during their four weeks' residence in the top flat. Early in the week preceding the Sunday on which they are to be used the two subject sheets are removed from the organizer and laid side by side on the left of my rather large desk. To them is added all available material from the clippings-file, card-file and books. During the week this material is read and digested. Probably ninety-five per cent of it is replaced or thrown away, but out of the sticks, stones, pieces of broken glass and good soil I manage to dig two coins of varying value.

#### Examples

The sermons for Sunday are to be "What Is Good?" (Micah 6:8) and "Reviving Repentance" (Acts 2:38-39). On top of the first sheet go numerous clippings on justice, love, mercy, reverence, humility. To these are added several commentaries on Micah and all books on the theology, literature and life of the Old Testament whose indices show a reference to the section to be studied. Hastings' *Great Texts of the Bible* has a sermon containing an abundance of material. My card index discloses a reference in so unlikely a source as a little pamphlet entitled, "Religions Many; Religion One," written by the late Professor Morris Jastrow. One could preach a dozen sermons if he used all this material. As a matter of fact, I used none of it except to refer very briefly to a thought

suggested by the comment in the *International Critical Commentary* on Micah 6:8, but reading this material saved me from several errors, gave an assurance which comes only from mastery of the subject, and yielded much additional material for my files.

Strangely enough, relatively few sermons have been published on Acts 2:38-39. The files of the *Homiletic Review* for several decades, inspected in a neighboring library, yielded practically nothing of value. Commentaries and works of general reference are almost equally disappointing. Yet there is a good thought in a splendid setting. The clippings-envelope on repentance was more satisfactory. The subject saved the text that time.

#### Conclusion

There is no short cut to sermon preparation nor is the work of the Holy Spirit limited to the latter part of the week. Anyone with average ability, some training or experience, or both, and a gift of fluent speech can "get by" with poor preparation and slovenly thinking for a while. A view of the study habits of the outstanding preachers of our day, however, will furnish highly suggestive illustrations of the fact that the men who stay year after year and make a real contribution to the religious thinking of their constituency must inevitably pay the price of earnest, painstaking and continued effort. Finally, brethren, abideth plenty of material, a good digestion, indefatigable effort, these three; but the greatest of these is hard work.

#### HIS UNSPEAKABLE GIFT

"Thanks be unto God for his unspeakable gift!" God's gift of Christ is an unspeakable gift. It is unspeakable in its greatness. It is unspeakable in its signification. It is unspeakable in its preciousness. It is unspeakable in its application. And it is as indescribable as it is unspeakable. "Though he was rich yet for our sakes he became poor, that we through his poverty might be made rich." He was rich in his eternal glory, rich in his inherent majesty and power, rich in truth and grace, in all the splendor of his attributes, and rich in the homage rendered him by the celestial hosts. "But for our sakes he became poor." He disrobed himself of his pre-existing glory. He entered into human flesh. He entered voluntarily into material poverty. He entered sympathetically and really into human suffering. He did this all "that we through his poverty might be made rich"—rich in personal redemptive grace, in pardon, peace, sonship, heirship, purity of heart and life. He did it that men might be rich in thought. The intellectual and spiritual benefits of Christ's redemption are marvellous and multiplied. He did it that men might be rich in the Christianization of the nations, rich in the diffusion of truth and in the elimination of error and of sin. "Thanks be unto God for his unspeakable gift!"



# The Expositor

## Editorial Confidences

G. B. F. HALLOCK, D. D., *Editor-in-Chief*

### Christmas Greeting



We wish for you and yours a Christmastide of peace and plenty and good health, made glad by the gifts of love and friendship and sweet memories, and may happiness and every other worth-while thing attend your footsteps throughout the New Year, with nothing to mar the happiness of the way.

THE EXPOSITOR.

AS the gracious and hallowed season of Christmas again approaches, we gladly seize this opportunity to extend to everyone of our readers those friendly greetings and hearty good wishes we would be so happy to express to each of you face to face and hand in hand Christmas morning.

### MERRY CHRISTMAS!

We take the time-honored privilege of saying to all our good friends, the readers of *The Expositor*, that we hope they will have a happy Christmas season. The stock word is "merry". It is a good, wholesome, cheery old word and we use it, refusing to try to improve on it. Merry Christmas! Let the season be merry! Let every heart be merry! Let every home be merry! Every church, every factory, every shop, every business office, every peace conference, every financial campaign, every editorial room, every man, woman and child, every angel in heaven! Yes, why not? So in the name of the Bethlehem Fact and the blessed joy of giving let us all unanimously, heartily, hilariously be merry!

May every reader of *The Expositor* experience the joy and peace of Christmas; he realizes the greatness of God's gift, and may he in turn do his share of Christmas giving!

### THE BELLS OF BETHLEHEM

When Dr. Guthrie was minister of the Barony Kirk in Glasgow, a godless old woman living near by was troubled by the ringing of his bell. She presented herself at the minister's study and related her experience in this way. "I am here not because of your preaching, Dr. Guthrie, but because of your bell. It always seems to be saying, 'Come! Come! Come!' and I have resented it. But the other night I dreamed; in my dream I seemed to be walking in a garden when you entered with a watering-pot; and, going about, you watered the plants one by one until, coming to a poor, scrawny thing, you passed it by. I called to you, 'Water that, too.' But you answered, 'No, my good woman, it would be useless; it has no root.' When I awoke the bell was ringing and still saying, 'Come! Come! Come!' Then I wondered if I were the poor, fruitless thing. So I have come; tell me, what shall I do?"

It is a scientific fact that a sound-wave moves outward from its center in concentric circles until its vibrations touch the uttermost borders of infinite space. Therefore let us,



brethren, ring the bells of Bethlehem. The sphere of their message grows wider and wider with the passing years.

And forget not that their message is a personal message. It is a message to sinners lost and needy. We know who is meant when the bells ring. Let us convince our hearers so.

A mother took her little daughter to church and listened while the minister preached a very earnest sermon against sin, trying to bring the subject home to the hearts of his hearers. The little girl listened with wide-open eyes, and suddenly turning to her mother, in great distress, she whispered, "Mamma, he means us!" Unto us, to you, to me — is born a Saviour. It means us. It means me. It means you. It means every person in our parish, every person in the world. That is the good news of the Christmas bells.

When Tennyson was a young man, he wrote from Marblethorpe: "I am housed at Mr. Wildman's, an old friend of mine in these parts. He and his wife are two perfectly honest Methodists. When I came I asked her after news, and she replied, 'Why Mr. Tennyson, there's only one piece of news that I know; that Christ died for all men' (Rom. 5:15). And I said to her, 'That is old news, and good news, and new news', wherewith the good woman seemed satisfied."

Old news, good news, new news, how important it is to you and to me! How important that the whole world gets it!

Christ's entrance into this world was heralded by heavenly music. On his return to the City of God all heaven resounded with welcoming praises and thanksgiving as the gates of heaven swung wide for her King. So may our Christmas celebrations proclaim our welcome of the Saviour, as we enjoy the delights of this Christmas-tide. We will not sing of the Light of Asia, or the Light of Philosophy, or the Light of the Human Intellect, but of Him who said, "Let there be light, and there was light," of him who is the Light of life and immortality.

### CHRISTMAS LIGHT

When Layah Baraket, of Syria, was traveling in Pennsylvania soon after her first arrival in this country, she met on the train an intelligent-appearing man to whom she spoke about the mission of which her heart was so full. The man told her he did not believe in missions nor care anything about them. She looked at him inquiringly and said: "You are a Christian, are you not?" He said no, that he was not. She answered in innocent surprise: "Not a Christian! Then you must be a heathen! Why, I did not know there were any heathen in America."

Christmas announces the up-springing of a glorious Light for the banishment of darkness from the whole earth. "The people

which sat in darkness saw great light." No time so dark to any nation, any community, any human soul as when living without Christ. "Sitting in the region and shadow of death." Sitting is a continuing posture. Where we sit we mean to stay. In ignorance and error, in sin and guilt, in misery and danger, such was the condition of the ancient world when the prophecy of Christmas was made. "The people who sat in darkness saw great light; and to them which sat in the region of the shadow of death light is sprung up." Light! its source from God—from his mercy, his goodness, his love. "God who commanded light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ is Christmas, the "Sun of Righteousness", the "Light of the world".

Raphael in his immortal picture of the Visit of the Shepherds to Mary the mother of Jesus, seizing this thought represents all the light in the painting as coming from the brow of the infant Messiah. The beautiful rays stream out from him. He is the source of the light in the picture. Yes, and he is the source of this world's light. Here is the remedy for the world's woe, salvation for the world's sin, light for the world's darkness. The prophet Malachi represents the advent of Christ as the rising of the sun: "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." Light, warmth, power, hope, cheer salvation—these stream out from the Christmas Sun, the Christ of Bethlehem.

### HINTS TO WRITERS

It is proper and commendable to write. Writing is an effective way of doing good. It is well to broadcast your thoughts, methods, experiences. We are happy to have you do this through the medium of *The Expositor*, with its constituency of probably seventy-five thousand readers. Your contributions are welcome and will be used so far as can be. Possibly some hints from the editorial standpoint would prove mutually helpful.

1. You have material. Put it down on paper. But be careful how you do it. The business of typesetters is to follow copy. Therefore make your manuscript exactly as you wish to see the matter in print. Careful sentences. Correct sentences. Complete sentences. All in just the form in which you will be glad to see it when it comes off the press.

2. Both for the editor's sake and the sake of the typesetter it must be typewritten. The day is gone when machine men will set up handwriting at all. Life is too short. We are all in a hurry. Editors even, those ever generous and accommodating men, can scarcely be induced so much as to look at a manuscript in handwriting.

3. What sort of typing does the editor like? First, the paper. It should be of good

weight, fair quality and preferably white in color. It should be in regulation size, that is about 8½x11 inches. The reason it needs to be of good quality and not too thin is in order that scratching and erasures can be made.

4. You are about to write. First think out the most direct, striking and all-inclusive possible title for your article. Not too long. It hardly ought to go more than once across the page of the magazine. Not too short, lest the article seem trivial. Title chosen, begin to type it at least two inches below the top of the paper. The editor may desire considerable space in which to change, add to, sub-head, or even rewrite your title. Now, drop your super-modesty and below the title in a single line place your name, title or titles, and address.

5. You are beginning the article. Never, never write it single space. How can the editor correct, change or amend it if you leave him no space? Leave a fair margin on each side and make the manuscript always double space. And study the magazine you are preparing the contribution for, conforming exactly to its "style-card" as to methods of punctuation, capitalization, etc.

6. After your article is written be sure to read it over again before sending. Read critically. Make every necessary correction until you know the contribution is exactly as you wish to see it in type. In fact, it would be a good plan to lay it aside for a day or two, after the first careful scrutiny and amendment, and then go over it yet again.

7. When it is your best, condensed, corrected, polished, fold it, not more than two creases, and send it to the editor. Enclose stamped, self-addressed envelope for its return in case it cannot be used; at the same time be sure to keep a copy lest the original should become lost. Retain the copy. Send only originals to the editor.

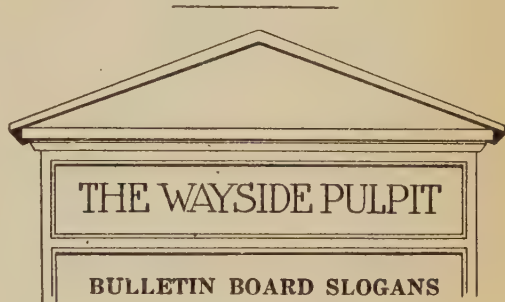
8. Timeliness. Christmas articles should be sent in August or September! Selecting, editing, printing, binding, mailing, take time. Sometimes a timely article does get in at the last moment; but most material is chosen fully three months in advance. Nothing could get in later than five weeks in advance of publication date.

9. A mistake some writers make is in expecting or demanding an immediate decision on their manuscript. But editors are very busy men. It takes time to read over manuscripts. If the editor keeps your article a good while before letting you know, it may be because that at first glance he thinks it looks promising and is holding it until he can find time for a more careful reading.

10. One of the things of first importance is to study the magazine to which you are purposing to send a contribution, until you have a fair idea of the nature of the material that periodical uses. Another point that

seems obvious enough is that writers should pay special attention to the matter of length of contributions. Do not send a ten thousand word article to a magazine in which you have never seen anything over two thousand words long. Shortness, condensation, boiled down thought, is a great virtue in the eyes of every editor.

Be sure this expression is not intended to be at all of critical nature; but just a friendly chat with our readers and prospective writers, one of our "editorial confidences," a mutually helpful word passing between you, our constituency, and us of the office.



Get down from your roost and boost.

Merry Christmas: It will be merry if our hearts are in harmony with that of our Master.

Merry Christmas: It will be merry if we turn out the spirit of hoard and welcome the spirit of give.

Never throw mud; you may miss your mark, but you must have dirty hands.

Keeping everlastingly at it brings success—and nervous prostration.

The best remedy for conceit is to sit down and start making a list of all the things you don't know.

The man who practices what he preaches is generally noted for his short, simple, carefully prepared sermons.

The ladder of life is full of splinters, but we never realize it until we begin to slide down: Keep climbing.

Moderate play quickens the wit.

Play is the purest, most spiritual activity of childhood.

Play is the first poetry of the human soul. One cannot take too many liberties if he wants to enjoy liberty.

No man ever felt the teeth of the law without thinking it was a "blue law".

Everything that is worth while is up grade. Impression without expression ends in depression.

The life-line will never do anything hanging up in the closet.

The arrows of Cupid have wounded many dears.

Christianity must function or fizzle.

A straight gospel is designed for crooked people.



Some pilgrims of the Lord's highway have become simply tourists.

God's promises never fall below par.

Millionaire and hobo look alike after the funeral.

There is no prospect of reduction in the wages of sin.

Sleeping sickness affects more souls than bodies.

The real yellow peril is the yellow streak that persists in human nature.

None is so poor that he cannot give something at this time of the year.

Glory to God in the highest and on earth peace, good will toward men.

Good habits are not made on birthdays nor Christian character at the New Year.

Do something with your religion and your religion will not die.

There is no better place to spend Sunday evening than here.

Oh! come, let us worship and bow down; let us kneel before Jehovah, our Maker.

A man or woman who does not go to church is in an unfortunate state, unhappy, dissatisfied, restless. Go to church and feed your soul on the Bread of Life.

Go to church on Sunday like mother used to do.

Treat yourselves to the best on Sunday. Go to church and enjoy the welcome, the music, the sermon.

Think great thoughts: let some minister suggest them to you in his sermon. It is well worth while.

You suffered a real loss last Sunday: lost two good sermons. Well, try and get the two next Sunday.

What this weary world needs—Jesus Christ the Friend. Meet him at church next Sunday.

Enjoy good music? The best music in the world is that inspired by religion, especially when you help sing it. Go to church and sing.

A contagious disease, sometimes called stay-at-home, Sunday morning sickness—cured by conscience and will power. Go to church to-morrow.

Lend God an hour at church Sunday. It will be repaid with big interest.

You will give God a chance eventually. Why not now?

Hear an expert to-morrow: our ministers are experts in religion.

What is God's opinion of your paltry excuses for not going to church?

### PACKED WITH SUGGESTIONS

Rev. Cecil Leslie Clifford, pastor of the Mountain View Methodist Episcopal Church, Butte, Montana, writes: "I am reading *The Expositor* regularly and find it packed with splendid opportune suggestions. Congratulations on the service you are rendering."

### A PASTOR'S CHRISTMAS GREETING

To every member of the church, to every child, to those who engage with us in worship and work, to the visitor in our midst during this Christmas-tide, the pastor takes this means of giving Christmas greeting.

It is our custom to hang wreaths of holly in our windows. I would that wreaths of radiant light might rest here and there in your homes.

A halo which seems to be made of the gold of the sunset must crown the mother in your home, because the glory of the Babe first rested upon the brow of his mother.

May the children wear halos of glorious light because the Prince of Glory became a little child, and because of what he said about children.

And may father, too, wear a crown because Christ used the word "Father" to tell us about our loving God.

All about you may you find halos of Christmas light, making radiant everything that at other times you consider commonplace; and making beautiful and lustrous everything that ordinarily seems drab and dull.

What a wonderful Christmas-tide you will experience! And may the wonder of it and the joy of it not entirely pass away until they are renewed by another anniversary of the birth of Jesus.—Rev. M. K. W. Heicher, Ph.D., Corvallis, Oregon.

### A REQUEST

(We are glad to publish the following request for sermons for children for use in Japan. Send your answer directly to Mrs. Low.)

To the Readers of *The Expositor*:

A District Superintendent with whom I worked in Japan asked me to find a collection of five-minute sermons for children, which pastors might use in connection with the regular services of worship. Some such sermons recently published in *The Expositor* leads me to ask whether readers of *The Expositor* will send me copies of their five-minute talks for boys and girls, with permission to print them in Japanese. These sermons will not be published in English, but will be sent at once to Japan for translation and publication there.

Aside from the brevity, the only stipulation is, that not a story, but "a real sermon with a text" is wanted. Such a collection of usable talks will be a genuine service to the Church and to the boys and girls of Japan, and your response will be much appreciated.

In the light of the policy of our Government toward the Japanese, it would seem that Christian America should double her interest in Missionary Education.

Sincerely yours,

Rachael S. Low.

Mailing Address: Mrs. O. W. Low, 375 South Washington, Denver, Colorado.

# Methods of Church Work

REV. E. A. KING, D.D., Editor

A remarkable book called "Creative Prayer", written by E. Herman and imported from James Clark & Co., London, by The Pilgrim Press, reaches down to the very bottom of our spirituality. It deals with "The Ministry of Silence," "The Discipline of Meditation," "The Path to Power," etc. Such a message as this book contains ought to be intermingled with this Methods Department. The other day we read the statement, "A minister must do something else besides preach if he expects to get a crowd." This sentence struck us as a tragic statement. Is it true? Do ministers have to resort to everything else but preaching?

The purpose of this department is to aid ministers in making all their work more efficient, more successful, and easier. Methods do not take the place of preaching, nor the preparation for preaching. We seek what ministers all over the world are doing successfully and report it to our readers for their guidance.

Above and under, within and around all the methods reported, is the consciousness that spiritual power is the secret of all success in the Christian ministry. *The Expositor* recommends this book on "Creative Prayer."

This department is a bureau of exchange. Ministers who succeed with certain plans write about them to the editor of this department. It is a sort of forum of successful methods that have actually been worked out. We do not print theories, or conjure up imaginary plans. That is the reason, brethren, why we are always asking you to send us copies of your calendars, church papers, sermon topics and accounts of your various activities. Put our name on your mailing list and send your material regularly to Rev. E. A. King, D.D., 1618 Drexel Ave., Miami Beach, Fla.

## THE CHRISTMAS MESSAGE

Rev. Harley H. Gill, Sacramento, Calif.

"Wise Men!" Was it derision that the Magi who traveled to Bethlehem were called wise men? To forsake friends and fortune, to pursue perilous, star-piloted paths, to carry perfumes and gold to a manger-born babe! Wise, indeed! More appropriate appellations would be "Superstitious Star-gazers," "Visionary Votaries," or "Impractical Idealists."

Idealists they were,—followers of a brilliant, alluring ideal that led to the strange goal of a straw strewn stable. Wealth, fame and learning they had long possessed, but withal a sense of incompleteness, a divine restlessness tormented them. Life was devoid of meaning and direction and value,—a voyage

without a harbor, a shot without a target, a game without a goal.

Then out of the night flashed a star, beckoning them to a distant country and they were practical enough to follow. "And it came and stood over where the young child lay"—the place to which our highest ideals inevitably lead.

"Wise Men" they are, who find in Christ the standard of conduct, the organizing principle, the inspiration of friendship that transform the barrenness of existence into the fullness of life.

Dr. Granville Lowther of Yakima, Washington, sent us a Christmas Greeting in which he quoted Jesus' words, "Peace on Earth" and then printed a hymn to be sung to the tune "Old Black Joe." There is interest in the promotion of peace. We reproduce his little poem for those who are going to make considerable of the peace idea.

### Some Great Day

All round the world, in awful angry strife,  
Heroes contend for liberty and life;  
Soldiers of light, of heaven's inspiring ray,  
Will make the Nations safe for freedom  
Some great day.

### Chorus

It's coming! It's coming!  
The time for which we pray;  
We'll take the world for Truth and Justice—  
Some great day.  
All round the world will Truth and Justice  
twine,  
All round the world, the glorious light will  
shine,  
All round the world, the right will win its way,  
And raise the stirring strains of victory,  
Some great day.  
All round the world, where sounds the note of  
woe,  
There in the strength of faith and hope we go;  
Flag of the free, whose folds above us play—  
We'll make the Nations safe for freedom  
Some great day.  
All round the world, the songs of freedom sing!  
Ring, ring the bells! From every steeple ring!  
No jarring note shall mar the rapturous lay;  
'Twill rise from all aspiring Nations—  
Some great day.

## A CHRISTMAS LETTER

There are as many different kinds of Christmas letters as there are types of ministers. Here is one from Rev. Ira J. Lapp, of Wenatchee, Washington. There is a deep spiritual note in it that causes us to reproduce most of it.

"The season of Yuletide is coming and we



hasten to wish you and yours a full measure of its joy and cheer. Our period of pastoral service has been busy and pleasant and the conviction is ours that the months to come will mature into a mutually helpful comradeship in service. As your pastor we wish to be the instrument of Christ to serve you. If you have need of our presence and service and we do not respond it is because we do not know of it. We urge you to let us know of your need.

"These are great days for our church. The Lord is in a very manifest way present with us; leading on, opening doors, shedding light and beckoning us to follow. We are finding new joy and strength in following his leadership. That we may have strength and vision for our enlarged duties may there be a family altar in each of our homes; may the church publications have a place on our reading table; and as the Christ is present with those who assemble in his house, we should permit nothing to keep us from the public ministry of the word. There is no more beautiful sight in this world than that of an entire family each Sunday going up unto the house of the Lord.

"As the new year approaches, may we labor together in order to build each other up in Christ; to bring our children and neighbors to Christ and to honor our faith and our Lord in the building of a house of worship."

### THE MINISTER'S GREETING

Many ministers like to send personal Christmas greeting cards to members of their church. There are many such published, and there are many places where one may secure such cards, but those who advertise in *The Expositor* as a rule have material that is best suited to church work and the prices are most reasonable.

### ADVERTISING THAT PULLS

Some ministers have a natural bent toward publicity. They see "selling points" in almost every thing. Rev. Ross H. Stover, pastor of The Messiah Lutheran Church of Philadelphia, seems to have such a gift. For the sake of its suggestiveness we tell of a folder he issued last year, announcing a musical program.

On the first page of the folder are the pictures of the musicians in an attractive group. On the 3d page is the program and on the 4th are the biographies of the musicians. So far that is rather conventional, but on the margins we see quotations from newspapers. Two are words of praise for the church music and two are boosts for the prayer meeting. Here is one of them, "Think of a weekly Prayer Meeting close to 1,000! The largest regular weekly prayer meeting in the world!" Note that he advertises his prayer meeting on a musical program! On the bottom margin he prints these words: "No admission fee of any kind—of course. This is God's House, we are

only his servants in charge, and here to serve—that's all."

Then Mr. Stover gives a striking Christmas story on the second page. He credits "The Layman" with its source. We quote:

Here's a little story, if you care to listen—let's call it a Christmas story.

One bright morning, just before Christmas Day, an official stood in the Executive Chamber of the Governor, and said:

"Governor, I have been implored by a poor miserable man in the Penitentiary to bring to you this crude fiddle. He made it in the time allotted him for rest. It is entirely without value except for the throbs of a heavy heart it conceals. This wretched man begs me to say that he has no influential friends or attorney to plead for him. He asks that when you, the Governor, shall sit at your own happy fireside on Christmas Eve, with your own little children around you, you will play one tune on this rough fiddle, and think as you play, of a cabin far away among the mountains, whose hearthstone is cold and desolate, surrounded by a family of poor, helpless, ragged little children, crying for bread, and listening for the footsteps of their father, who they believe must surely come home on Christmas Eve. That is the message to you, Governor."

Christmas Eve came, the Governor sat that night at his own happy fireside with his children around him, and he did play one tune on that rough fiddle.

That fireside in the mountains was bright and warm too, for a pardoned prisoner for a minor offense, sat with his baby boy on his knee, surrounded by his little family, and though there was little but rags and poverty around him, his heart sang out,

"Be it ever so humble,

There's no place like home."

We describe this folder in detail because it reveals a religious motif. Here is a concert of the highest order offered the public without any admission fee, calculated to stir the emotions. And then the great pull for the prayer meeting. Advertising of this kind interests and pulls people.

### CHRISTMAS IN ART AND SONG

One of the best Christmas programs we have seen comes from Boston University. It is a combination of music and pictures. The whole program is as follows:

#### Introduction: Praise

"Jesus, Name all names above." Theoctistus, 9th cent. Choir. Fra. Angelico: Christ-child. Devambez: Conversion of Mary Magdalene. Steinbach: Christ Healing the Sick. Block: Come Unto Me.

#### Annunciation

"There is no name so sweet on earth." Choir Fra Angelico: Annunciation. Fra Angelico: Angels. Hacker: Annunciation. Burne-Jones: Crucifixion. Van Eyck: Adoration of the Lamb.

## Nativity

"Thou didst leave Thy throne." Choir, audience join in chorus. Merson: Arrival in Bethlehem. Honthorst: Nativity. Van Eyck: Singing Angels. Fra Filippo Lippi: Nativity. Ciseri: Ecce Homo. Thompson: Easter Dawn. Dollman: Anno Domini. Rhead Bros. The Angel of the Gates. "O Little Town of Bethlehem." Audience. Bethlehem. The Christmas Star. Bulleid: Mother Love. Roederstein: Suffer Little Children. Von Uhde: Christ in the Peasant's Home. "Now the Holy Child is born." French Carol. Choir. Botticelli: Madonna and Angels. Sargent: Isaiah. Correggio: Holy Night. Van der Goes: Adoration of the Shepherds. Melozzo da Forli: Playing Angel.

## The Shepherds

"God rest you, merry gentlemen." English Carol. Choir and Audience. Burne-Jones: Nativity. Von Uhde: Holy Night. Angels and Shepherds. Schenck: Lost. Ghirlandajo: Adoration of Shepherds. Burnand: Parable of the Great Supper. "All in a stable cold and bare." French Carol. Choir. Mueller: Adoration of Shepherds. Plockhorst: Glad Tidings. "Harken, ye children." Austrian Folk Song. Choir. Dagnan-Bouveret: Madonna of the Arbor. Pierry: Night of the First Christmas. Blashfield: Bells. Burne-Jones: Star of Bethlehem. "What child is this?" English Carol. Antiphonal choirs. Hofmann: Nativity. Fra Filippo Lippi: Madonna Adoring. Bodenhausen: Madonna. Hofmann: Adoration of the Magi. Bouguereau: Madonna of the Shop. "Come all ye shepherds." Bohemian Folk-song. Choir. Lerolle: Arrival of Shepherds. Van der Werff: Adoration of Shepherds. Glory to God.

## Adoration of the Magi

"We three kings of Orient are." English Carol. Choir, audience on the chorus. Sculpture: Bologna Cathedral. Tissot: Approach of the Magi. Gentile da Fabriano: Adoration of Kings. Ditto: Detail. Piglhein: Entombment. Resurrection.

## Massacre and Flight

"Dream on, my baby," Modern. Alto solo. Morelli: Mater Purissima. Siena Cathedral: The Massacre. Tissot: Herod. Hunt: Triumph of the Innocents. Giradet: Flight. Merson: Repose in Egypt.

## Finale: Praise

"Joy to the world, the Lord is come." Audience. Fra Angelico: Christ as Pilgrim. Nature scenes (2). Lauenstein: Lullaby. Debat-Ponsan: Little children, love one another. Cabanes: The Crucified Ones. Hunt: The Light of the World.

In a foot note to the program we find the following explanation: Program prepared for the Fine Arts Department of Boston University School of Religious Education and Social

# Personal Holiday Greeting Cards

## Exclusive Cards Designs Embossed

These exclusive cards are designed for us, and printed by us in attractive colors and designs embossed. Samples of any number sent upon request.

**A Personal Message.** You select the verse and the card, then we print the verse on the card you select with your name in attractive type, making it a personal message. The cards are printed on a kid finish wedding bristol.

**Thousands of Pastors, Sunday School Teachers, Professional and Business Men, as well as others, are using our cards each year.**

The cards will come to you prepaid and complete, with the verse you selected and your name neatly printed on same, with envelopes to match.

**Important.** No order accepted for less than 12 cards with same verse and card. On all orders of 100 or more an assortment of cards, but with the same verse, may be chosen.

**Agents Wanted.** Agents make good profits taking orders for these cards. Send for terms.

**Special Verse.** When a special verse is desired, not included in our printed list, pin the desired verse to your order, or typewrite it, (not to exceed 50 words), and add 65c.

**Special to Clergymen.** A special discount of 10 per cent from regular price list will be made to active ministers, on orders for fifty or more cards, but cash must accompany order.

Price List			
12 cards....\$1.00	51 to 74 cards....6c	each	
20 cards.... 1.50	75 to 99 cards....5c	each	
25 cards.... 1.85	100 to 199 cards....4½c	each	
30 cards.... 2.15	200 to 499 cards....4c	each	
40 cards.... 2.75	500 to 1000 cards....3½c	each	
50 cards.... 3.10	Over 1000 cards....3c	each	

Above Prices Include Envelopes to Match

Satisfaction Guaranteed or Money Refunded

Send for our Attractive Circular, showing Card Designs in Colors.

Orders filled in less than 4 days.

Our catalogue of Books, Bibles, S. S. and Church Supplies sent upon request.

## THE HOPE PRESS

Church Printers

Dept. E

Mendota, Illinois



Service, by Edith L. Thomas and Albert E. Bailey. Through the cooperation of the C. C. Birchard Co. and Mr. John H. Thurston, this entire program is offered to the public in completely usable form. The pamphlet containing full text, music and list of slides may be obtained from either source. Send fifteen cents for a sample copy to *The Expositor*. Your order will be forwarded. The slides may be rented of Mr. Thurston, or purchased outright for future use. Suggestions about interpreting many of the slides may be found in A. E. Bailey's *The Gospel in Art*.

### A CHRISTMAS PRAYER

John Henry Jowett, D.D.

Heavenly Father, we pray that thou wilt lead us into the real spirit of the Christmas season. May we not so lose ourselves in material things as to forget the spiritual things. May we find the real satisfaction at thy table. May we seek relaxation in thy peace. May we find the secret of Christmastide in the friendship of Christ. May we draw near to our Christmas festivities in his fellowship. May he be a guest in all our homes, the center of every party, the inspiration of all our communion together. At the heart of all our celebration may there be the spirit of consecration. Save us from making our Christmas a merely carnal feast and overlooking the Lord himself. May we rather use it to obtain a deeper intimacy with his spirit, hallowing everything by his communion. Bless all little children. May the light of the Saviour's love fill their hearts as sunshine fills the flowers. Give to us all the spirit of little children, that we may walk with thee in simplicity and in truth. Amen.

### THE GIVING SPIRIT

We wish to emphasize, as we near the Christmas period, the cultivation of the giving spirit. If churches do not do this it will not be done. For many years we have emphasized a form of Christmas exercise known as "White Gifts for the King." The idea was put into shape by Phebe Curtiss and promoted by the Meigs Publishing Co. Since the first story was published, and the plan recommended to churches and Sunday Schools *The Expositor* has devoted much space toward promulgating the plan. A new volume containing the revised story, *The Bethlehem Inn*, a great mass of sample programs, music, etc., has just come to us. It is a very useful book. We know of nothing better for a Christmas exercise. It calls for the consecration of self, service, and substance. It is thoroughly Christian and evangelistic.

### TEACHING THE CHILDREN STEWARD-SHIP

Rev. Charles J. Lotz, Springfield, Ill.

Wesley Methodist Church decided to take over the Sunday School expenses as an item in

its budget. The church that insists that its school be self-supporting does not have the right relation to the school to say nothing of the right spirit. The mockery of it all appears at Christmas when the children not only pay for their own treat but are even required to campaign for more money if there is any shortage. The church that does not finance its school compels its Sunday School to shift for itself. It apparently does not even care whether the children get the best religious training! The particular item that suffers most in the religious education of such children is training in stewardship. Children of the "pay-as-you-enter" type of school do not really learn to give as stewards.

Our church is a new organization, a missionary project. The church has its financial struggle but the official board voted to take over the Sunday School's expenses. We were having a contest at the time that this was done, one item of which was credit for all money paid into the church or school. This necessitated the use of envelopes even in the school classes so that every child would receive credit for whatever he gave. When the church took over the Sunday School budget, the contributors of the school became contributors to the church. Every child helps pay the church's way and the church pays the expenses of the school.

Every child now has his set of envelopes for the regular weekly contribution. That alone is a considerable victory for where the ordinary every-member-canvass is put on very few children get their own envelopes. Every child must have its set of envelopes because the offering is taken in the class. With us, it is the only collection taken Sunday mornings because we use a combined service.

### A STOCK CERTIFICATE

A beautiful stock certificate has been sent to us from The First Methodist Church of Houtz-



dale, Pa. It is a certificate of "rebuilding stock," representing a cost of \$13,000 at \$5.00 per share. We have had many inquiries about this kind of certificate and we gladly print the

# BIBLE MESSAGES, Vol. 3

## GREAT REVIVAL ADDRESSES

### LIST OF CONTENTS:

#### Scrapping the Ten Commandments

—Discard God's Holy Bible—Ignore God's changeless laws—Scrap the Ten Commandments and junk the Sabbath Day—and what is left? "A scaffold on which to hang civilization!"

#### Thou Art the Man!

One of the most startling proclamations of the Scriptures. These four words constitute both the title and the text of this—one of the most striking gospel messages of the day. It is a shaft that goes straight to the mark!

#### The Great Unpardonable Sin

An outstanding and preeminent message on this great theme! Disperses doubt, compels attention and carries conviction. Read the soul gripping confession of one who committed this sin of all sins.

#### Where Are We Going Tonight?

A searchlight message which pierces the unplumbed depths of one of the greatest problems of the day. It is a ringing gospel challenge from the first word to the last. "Two paths—two goals—two destinies! Take your choice!"

### OTHER STRIKING MESSAGES IN THIS BOOK

Three Hopeless Cases	The Living Mask
The Eye of God	God's Finger Print
An Appointment With God	The Light of the World
The Devil's Wage	Sheaves from the Fields of Sin
Guilty or Not Guilty	The Gospel of the Ages
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 Price without the Cover..... 1.50  
 Blank pages per 100..... .50  
 Price of Cover only..... 1.50

# BIBLE MESSAGES, Vol. 4

### LIST OF CONTENTS:

Crucifying Christ in Danville  
 The Gleam of the Serpent's Fang

Your One Besetting Sin  
 The Sign of the Scarlet Thread

The Hidden Face  
 Harvesting the Wild Oats  
 For Exchange—A Soul  
 The Fountain in the Desert

A Slave of Fortune  
 What Time Is It  
 Marked for Eternity  
 A Place for Every Man

Deadly Delays  
 The Mission of Messiah  
 One Grave Which Has No Res-urrection

15 Great Revival Messages in the De Luxe Black Levant Grain Flexible Loose Leaf Cover.....\$2.50  
 The 15 Messages without the Loose Leaf Cover..... \$1.50  
 Price of the Loose Leaf Cover Only..... 1.50  
 Blank leaves, per hundred..... .50

Make remittances only by check, draft or Money Order.

**M. E. & B. H. WILLARD**

P. O. BOX 573  
 DANVILLE, ILLINOIS



form for our readers. It is evidently a printer's make up such as is used for the sale of ordinary stock. A beautiful certificate of this kind helps to sell the stock. The wording is especially attractive.

### PLAIN SPEAKING ABOUT MONEY

In one of the Porter Church calendars (Brockton, Mass.) we find some plain pointed words about their proposed budget. Some churches raise their budgets in December, perhaps most churches do. Porter church asks three questions, "Why?" "Why?" "How Much?" Under these heads are answered these three pertinent questions. "Why propose a budget of \$20,000?" Then follows three point-blank reasons, each begun with a "Because." "Why try to raise this amount?" Under the four words, "Because," the obligations of the church are pointed out. Then comes "How Much?" That is, how much should a loyal member of the congregation pledge? The answer is given in these words:

"As much as his conscience shall dictate; this is a free will offering. But would it not be a fair basis if he should pledge at least the equivalent of one hour's pay per week? Would a minimum of at least 3% of his annual income be too much to set aside for the whole work of the Church of Christ in the world? 'It is more blessed to give than to receive.' 'The Lord Loveth a Cheerful giver.'" This takes just one page of the calendar and the type is set in display fashion.

### BRING GIFTS DAY

How long will it be necessary for church committees to go out after money with which to run the church? Occasionally we hear of a church that does it the other way. They bring their pledges and gifts to the church. At Waterloo, Iowa, the Presbyterian Church had a "Bringing of Gifts Day". Instead of soliciting money for benevolences as in the Every Member canvass, the members of the church voluntarily went to the church on a specified Sunday. The basement was divided into sections. When the results were tabulated there were 302 pledge cards, many representing two or more people in a family. The total amount pledged was \$10,207.54. This was a material increase over a year ago. The success of the plan is attributed largely to the advance publicity methods engineered by a layman.

He used the local newspapers liberally. Banners were displayed on the church walls for five Sundays in advance, with this series of messages: "It can be done." "If you help." "By bringing your gifts." "To the store-house." "Prayer is power—why not use it?" Each Sunday there were readings and talks promoting the idea, and a special spirited prayer service also helped. The idea was at first opposed because it was said that human nature would not respond to that kind of an

appeal. Even the opponents, however, joined in boosting, and the plan was put over successfully.

### PAINT YOUR CHURCH

Every church building that needs paint should be painted. But how get the money? St. Peter's Lutheran Church, Lafayette Hill, Pa., needed painting inside. It had not been



"HELP FILL THE BUCKET"

painted for twenty-three years and according to the pastor's letter it was "dull and dark with dust and mold." The official board decided to paint the interior and found it would cost \$1500.00. They appealed to the members for subscriptions.

An empty paint bucket with a brush in it was drawn and made into a cut which was printed on the letter heads and envelopes. The slogan used was, "Help Fill the Bucket." In each letter was a subscription blank which was designed to record the amount enclosed and the amount that would be paid in three months. Enclosed also was an addressed envelope, also bearing a picture of the paint bucket. So many churches need painting that we print the cut here. You can have a cut like it for \$.70.

### A COLLEGE NIGHT AT CHRISTMAS TIME

There are many churches like the First Congregational Church at Elyria, Ohio, where there are 46 young people on the absent membership list attending schools. There are 25 different institutions represented. The pastor strengthens the ties between the church and its young people during their college years by an annual Christmas reunion supper which all members of the college group attend as guests of the church. The students' list, with institution attended by each, is printed in full each autumn in the church calendar. A letter from the pastor in early December extends greetings and conveys the invitation of the church to the approaching reunion.

Church Night, between Christmas and New Years, is reunion night. On a recent occasion the student group sat together. Songs, cheers and music by a "Syncopated Trio" put every-

# PARISH PAPER SERVICE

**Bids You a Merry Christmas  
and Prosperous New Year**

## PARISH PAPERS

How many times have you contemplated starting a Parish Paper, knowing your church needed it, but kept putting it off? Every church should have some kind of a publication. It has to advertise in order to do business the same as any business. Maybe the expense was prohibitive. We have overcome that detail and invite you to start the New Year with a Parish Paper. Write for samples, etc. They're free.

## THE CHURCH PRESS

body into genial humor, and the ice was broken as each member of the college group, rising with his right hand neighbor at table, introduced him by name, college, and jocose personal reference. The pastor, as toastmaster, and the church school superintendent extended greetings.

"Such a service will magnify education, will afford a novel and delightful hour, will inspire younger boys and girls to go to college, will vitally link up churches with schools, will please and assist all educational leaders, will assist the churches where schools are located, will assist in student projects and, most valuable of all, it will send these students back to their schools with the blessings and benedictions of their church upon them."

## HOW ONE NEWSPAPER HELPS

*The Miami Daily Herald*, Miami, Fla., gives a whole page to the churches at Christmas time. It is illustrated. The 1923 issue carried a large head line, "He Lives Anew this Christmas in the Churches of Miami." The following paragraphs in large type are followed by the names of about 48 churches:

"Jesus will enter the heart of every man, woman and child who attends divine services this Christmas in the churches of Miami. The exalted spirit of the occasion will take us a thousand miles from everyday cares and annoyances—will lift us into the realm of the divine. Our Heavenly Father will lend us of his inexhaustible strength; he will awaken our conscience; stir our aspirations, expand our idealism, deepen our intelligence, bring us a truer, finer realization of the goodness of life.

"This Christmastide let all of us—regardless of creed or sect—unite in proclaiming Him. His power and personality will shine forth in the beautiful Christmas services arranged by all the churches in this community. Be one of the eager, expectant throng that will behold God." The page is arranged by the editorial staff.

## WEEKLY BULLETINS

In case your church is large and you would rather use a weekly service, we can supply you with dandy weekly Church Bulletins. We print 2 of the pages with well selected articles pertaining to religion but non-sectarian. The front and back page have a colored border, otherwise blank for you to have printed each week at home. You can have your church services, church cut, local news and announcements put before your congregation each Sunday at minimum cost. If you don't want our monthly service, use the weekly service. Start the New Year RIGHT

Dept. X

Lostant, Illinois

## PROGRAM MATERIAL

We have known of committees spending days trying to get the right kind of Christmas stories for their programs. There is a charming story that all children love, "Why the Chimes Rang", by Raymond McAlden. Another book called "Children's Book of Christmas Stories," edited by A. D. Dickinson, with 35 stories. Other books: "Christmas Legends and Stories" by Phebe A. Curtiss, author of "White Gifts for the King". "The Tree of Light" by James A. B. Scherer, a story of the origin of Christmas in England. "The Golden Goblet" by Jay T. Stocking. A treasure house of children's stories. "The Other Wise Man" by Henry Van Dyke. This ever fresh and beautiful story may be illustrated with lantern slides. It makes a most forceful Christmas program. Information concerning these books may be had by writing *The Expositor*.

## 750 OUT OF 900 WERE THERE!

A service of unusual interest was held at Covenant Presbyterian Church, Springfield, Ohio, the annual roll call Sunday. The parish had been thoroughly visited by the group leaders of the parish organization; to each member of the church was presented a ribbon of the color for his district and a card which he was asked to sign and present at the door in order that he might be seated in the place assigned to his group. Of 900 members who were in the city and not ill on Sunday morning, 750 were present.

The pastor preached first to the downstairs group of 200 while the assistant pastor and the choir conducted the usual devotional exercises for the upstairs group of 550; then the service was duplicated, the pastor preaching

## Start Something New

with the beginning of a New Year. YOUR Church will benefit by a weekly calendar, or frequent news bulletin. For proved plan, and proposition equally adapted to large or small Church, City or Rural Church, and within financial reach of any Church, address

GEORGE H. CROW, Maiden Rock, Wisconsin.



# Does your Sunday School want to—

Increase Regularity of Attendance?  
Increase Offerings?  
Build Character?  
Insure Promptness?  
Have Lessons Properly Studied?  
Enhance Sunday School *Esprit de Corps*?  
Promote Church Attendance?

If you honestly and whole-heartedly want these things, let us send you, without cost or obligation, details of the—

## Christian Crusader Method

the most constructively helpful plan ever presented to Sunday School Workers.

Address—Department S

## Duplex-Richmond, Va.

Give your name, address, and the name of your Sunday School.

upstairs while devotional exercises were held downstairs. The congregation showed great enthusiasm and the day was one of marked inspiration and good fellowship. As a follow-up work, a letter and an extended printed synopsis of the sermon were mailed out Monday to each person absent. A church does well when it follows up such splendid interest as was manifested here.

## HAVE A DEMONSTRATION DAY

Demonstration Day is one of the special days in the life of Hough Ave. Congregational Church, Cleveland, O. "Visitors are received and escorted by guides through the building," says the *Ohio Congregational News*, "where are exhibitions of work done in the various departments of church and Sunday School. The S. S. meets in regular sessions so that visitors may observe their actual workings. This is made new to many people the ample and manifold equipment of the building; the scope and complexity of the work carried on, and best of all, perhaps, and that which makes the church notable in achievements, the wonderful 'Hough Spirit.'"

## DR. BROWN'S CERTIFICATE OF MEMBERSHIP

Rev. Guy Livingstone Brown, D. D., of Jamestown, N. Y., has sent us his new Certificate of Membership, a beautiful booklet showing attractive pictures of the exterior and interior of the First Baptist Church. A certificate gives name and date when the member joins; opposite it is printed Matt. 3:13-17.

There is a full page picture of Dr. Brown and a message of welcome from him, which we reproduce:

Dear Christian Friend:

We extend to you a most hearty welcome to our Church Home. You have taken upon yourself publicly the vows of Christian living; the covenant into which you have entered is printed elsewhere. Read it carefully and frequently. It is not a declaration of belief, but, like the marriage covenant, a solemn contract. Strive with God's help to live up to it.

A Baptist Church is a company of regenerate believers in Jesus Christ, baptized upon profession of faith in Him as Lord and Saviour. Bound by covenant to maintain the ordinances of the Gospel, to sustain the public worship of God, to regulate the life by the Truth as it is in Jesus, and to share with the world the knowledge of Christ as Saviour.

Let your own church be the principal channel through which your love for God and your fellow beings finds expression. Be faithful in attendance upon its services, and generous and loyal in its support, remembering always that Christ himself came into the world not to be ministered unto, but to minister and that the highest joy in this life is found in service.

May the Lord bless you by making you a blessing to others.

Affectionately,

Your Pastor.

Following this is the church covenant. At the end one finds three pages of Baptist Principles and Purposes. This is a condensed form of the "Stockholm Message." The last page contains some advice under the caption, "Some Things a Good Church Member Will Do." Here they are:

Attend regularly, all services, rain or shine, and be on time. Contribute liberally and regularly to the expenses and missionary enterprises of the church.

Seek opportunities to render the service for which one is best qualified in the activities of the church. Accept office if called upon to do so.

Reply promptly to all communications from the church requiring an answer.

Notify the church office of any change in street address, or change in name through marriage, and thus help to keep the membership records correct.

Continue to contribute regularly to the home church after removing from the city until membership is transferred. The better the church member, the quicker will this transfer be made.

Be a good church member.

\* \* \*

Every church should have some kind of a membership certificate to give to new members. This beautiful booklet costs very little and is something the church may be proud to give.

## AN ILLUMINATED CROSS SERVICE

Rev. Donald J. Dunkin, Aurora, Indiana.

On last Sunday evening the First Baptist Church of Aurora, Indiana, held a special "Calvary Service." Fastened to the pipes of the organ was a large cross seven feet by four and a half. This was illuminated by electric bulbs. The service opened as usual. The choir sang, "Tell Me the Old, Old Story." This was followed by two congregational songs, "Twas a Glad Day When Jesus Found Me," and "He Ransomed Me." The announcements were made and offering taken.

The story of the Crucifixion as recorded in the Gospel of Luke was read as the Scripture Lesson. At this point the lights were turned out in the auditorium while the cross was illuminated. From the choir loft at the back of the church three singers sang, "When I Survey the Wondrous Cross." Then "I Gave My Life for Thee" was sung as a solo from the choir loft at the front. As this was closed with the words "I bring, I bring rich gifts to thee, What hast thou brought to me", the choir responded with three stanzas of "Just As I Am." A brief prayer was offered by the pastor.

The lights in the church were turned on and the sermon followed, the theme being, "The Three-fold Message of the Cross." At the conclusion of the sermon, "Grace Enough for Me" was sung as a duet. The invitational song was "The Old Rugged Cross". Following the benediction the audience remained standing while the choir sang softly, "Jesus, Keep Me Near the Cross". During the singing of this song the cross was again illuminated and the lights of the church turned off. It is needless to say that this service made an indelible impression upon the audience.

## SLOGAN FOR A BLOTTER

From a Messiah Lutheran blotter, Philadelphia, Penn.

Blot out your Troubles:

Your ink troubles with this blotter;

Your spul troubles at Messiah Lutheran Church.

## TIMELY SERMON TOPICS

Dr. F. E. Taylor, Indianapolis

America's Greatest Need—Homes.

The Head of the Home—Father.

The Home Maker—Mother.

The Life of the Home—The Children.

Selecting the Home Maker or Choosing a Wife.

Selecting the Head of the House or Choosing a Husband.

Things That Help or Hinder in Making a Good Home.

Christmas in the Home.

\* \* \*

Rev. H. F. Holton, D. D., Brockton, Mass.

A Highway in the Desert.

A Light in the Darkness.

A Song in the Sky.

# Publish a Parish Paper



Parish Papers fill empty pews, accelerate auxiliaries, act as assistant pastors, speed up church work. Our co-operative plan provides your church with a parish paper at no expense.

**NATIONAL RELIGIOUS PRESS,**  
Grand Rapids, Mich.

Send me free particulars and samples without any obligation on my part.

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Street .....

City .....

Ex.—Dec.

## A Babe in the Manger.

\* \* \*

Rev. Geo. C. Magill, East Orange, N. J.

The Old Grist Mill (Acts 1:8).

The Signpost at the Corners. (Jno. 14:6.)

An Old Garden of Herbs. (Song of Solomon 4:16.)

The Sentinel Oak Tree. (Psalm 1:3.)

The Old Toll Gate. (Psalm 118:19.)

\* \* \*

E. A. King, D. D., Miami, Florida

The Nature of Prayer.

The Practice of Prayer.

The Value of Prayer.

The following books have been helpful in preparing the series. "Creative Prayer", E. Herman; "Prayer", James Hastings; "The Meaning of Prayer", H. E. Fosdick.

The Social Gospel.

Social Aspects of the Lord's Prayer or What is the Social Gospel?

Everyday Religion.

Making the World Christian.

Helpful Books: "The Social Message of Jesus", John H. Montgomery; "The Social Principles of Jesus", Walter Rauschenbusch; "Christianizing Community Life", Harry Ward and Richard Edwards; "Prayers for the Social Awakening", Rauschenbusch.



## A "FOREFATHERS' DAY"

On or about December 21st is the time to celebrate the landing of the Pilgrims by a banquet or a special program. "The Mayflower Compact" will provide a good text from which to preach a strong sermon on law and order and citizenship. You can secure a copy of the "compact" at the office of *The Expositor*.

## A SERIES OF POSTERS

Posters and handbills have their place in church advertising. A fine collection of artistic drawings suitable for this kind of publicity came to us from a friend who has been so successful with his work that it attracted a big publishing house, from whom he received an order for 5000. These drawings were made by Lance A. Mantle, 422 Fletcher American Bank Building, Indianapolis, Indiana.

## SQUIBS

The following newspaper clipping comes from Brockton, Mass.

Mr. Hon. Church Goer: What good reason have you for not attending some church regularly? 10:30 A. M. "A Land Where Every One Has An Equal Chance". 7 P. M. "Some Things the Methodist Church Has Contributed to Christianity". This is the second in a series, "Guardians of Our Faith." Avon Baptist Church.—*Advt.*

\* \* \*

Here is a slogan we found recently: Be square all the week but be 'round on Sunday.

\* \* \*

Salvation is free, for only God can give it and there is no way we can pay him in money. But the material needs of the Church which is the earthly executive agent of the Kingdom of God, must be figured and paid for in money such as is used in all other business transactions.—*Allen Stockdale.*

\* \* \*

A rather strange sermon topic: "Grapes, Giants and Grasshoppers," but most preachers know where to find the text.

\* \* \*

Always wear rose-tinted spectacles, they make the world look brighter. The Church is trying to make the world brighter, too. Come and help us.—*Pastoral Letter from Farmington, Ill.*

## CHURCH ADVERTISING

Rev. Kerrison Juniper, pastor of the First Congregational Church of St. Petersburg, Florida, recently told of the things that advertising has accomplished for his church. The results seem to hinge on the very unusual writer of their advertisements, William C. Freeman, who has originality and a marvelous human touch. He sees things from the pew rather than the pulpit. And it is the man in the pew that the minister wishes to reach.

This is the way Dr. Jupiter tells the story in *Printers' Ink*.

Mr. Freeman attends nearly all services and in that way gets first-hand impressions which he translates into copy. One Sunday he sits by the side of an elderly man and wife, watches the delight with which they join in the singing of the hymns, overhears some of their conversation, as they walk out of the church, and the following church advertisement contains a pen picture of the couple, illustrating the beauty of comradeship in worship.

On another occasion, he starts his weekly advertisement with a question—"How did you like the services last Sunday? Wasn't the singing fine?" Or, if the children's address at the morning service appeals to him, he reproduces it in his own style and it is passed on to the man in the street.

A cheery word always greets you, as your eye catches the Congregational Church advertisement. Directly under "Congregational Church" you always read our other name: "Hall of Happiness and Glad Tidings." If the weather is warm, you will be told that the place will be well ventilated; if cold, that the fires will be kept burning. Sometimes it is a verse of a well-known hymn that greets you, recalling bygone days. Or again, if the collection plates contain too many pennies and nickels, you are reminded how much it costs each time you go to the movies, and urged to make less noise the following Sunday by dropping a dollar bill on the plate instead of a dime, in order to add quiet dignity to the service.

When the congregation does well, they are thanked and congratulated. When things begin to drag, they are encouraged to maintain their reputation for hospitality and large-heartedness. In fact, our advertising man has become part of our institution because his heart and soul are in our work—which is his work. Such a man is invaluable to any church and pastor.—*Printers' Ink.*

## INFORMATION SERVICE

How many of our readers have the "Information Service" issued weekly by the Department of Research and Education of the Federal Council of Churches. Ministers who do not get it regularly are missing something very important. It keeps you in touch with the "goings on in the world" in their relation to the Gospel of Christ. It cost \$2.00 per year.

## CANDLE LIGHT COMMUNION SERVICE

An innovation for the First Presbyterian church of Independence, Missouri, in connection with the last service of the year, was the administration of the Lord's Supper, Dec. 30th. The church was illuminated by candle light. A large cross casting white light was used during the breaking of the bread, the light being turned to red when the cup was passed.

## WELL STATED PURPOSE

The following paragraph is taken from the calendar of the Congregational Church, Milford, Conn.:

### Our Objects

To help little children into the joy of unselfishness;

To help youth into loyalty to the highest ideals;

To help men and women in the midst of struggle to find the inspiration of Jesus Christ; To help the world understand that "We live, not to make a living, but to make a life."

## THE TITHER'S SURPRISES

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.

2. At the deepening of his spiritual life in paying the tithe.

3. At the ease in meeting his own obligations with the nine-tenths.

4. At the ease in going from one-tenth to larger giving.

5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.

6. At himself in not adopting the plan sooner.—*Selected.*

## LIVE NOTICES FROM CHURCH BULLETINS

There is a good way and a poor way to put church notices. It takes work to do it the good way; but it is worth while. The following are quoted from the Sunday calendar of the First Presbyterian Church of Corvallis, Oregon, of which the Rev. Dr. M. K. W. Heicher is the young and successful pastor:

### A Delightful Danger

Last Sunday evening 150 young people who attended the social and devotional service crowded the lower room so that one could scarcely find a seat.

This evening they announce a Japanese social hour, a program on Japan—and they have invited the intermediate society to meet with them.

There is imminent danger that we shall have to purchase more chairs, buy more hymn-books, enlarge the quarters for the young people, if they make their meetings any more attractive than they are. That is what one might call a delightful danger.

### Our Great Task

"The greatest task before our generation—'The Understanding of Jesus'." This quotation from a recent article in Harper's Magazine.

We are engaged in this "greatest task" every Thursday evening at 7:45. A fine company of people are accustomed to come. But we want a larger group. In our study this week we shall try to understand the manner of Jesus' thinking by studying the Sermon on the Mount.

## Christmas Greetings

### For Pastors and Church Workers

Twenty-five cards and folders, no two alike, with envelopes to match (regular one dollar value) for **only 50 cents**, postpaid. Order early so that you can examine our line and pick out the greetings you wish to send to your entire congregation.

*Printing for Churches, Envelope Systems, etc., is our specialty.*

**The Woolverton Printing Co.**  
Cedar Falls, Ia.

### Our Chief Responsibility

It is the religious nurture of our own children. How terribly we neglect it! The first thing is put last.

Today, for the sake of our children, an expressional period for juniors will be carried on immediately after the regular Sunday School hour. The work will be entirely different from that of the Sunday School yet correlated with it. Miss Leonora Smith, Miss Norma Harvey, Mrs. H. M. Lehnert and Mrs. C. R. Black are undertaking this important work.

All our Sunday School work calls for the cooperation of parents. Tardiness and irregularity of attendance are their chief difficulties. Will parents please help to get rid of them?

### Achievements for Every Man

How shall a man "get on" in the world? There are three kinds of genuine "getting on" in this world which are open to everybody who tries for them.

In the first place every man can "get on" in skill. He can do his work better. This church is concerned about that kind of achievement.

In the second place anybody can "get on" to finer character. Surely we are concerned about that.

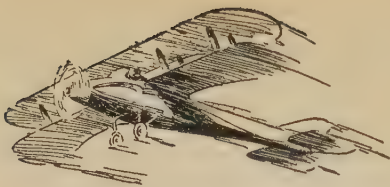
In the third place anybody can "get on" to a wider scope of interests.

Our annual school of missions is especially related to this third kind of "getting on." There is going to be nothing narrow in the point of view from which we shall study the affairs of Japan. Our chief text-book is "Creative Forces in Japan." You will learn about the forces that are operative in making that great nation. You will get a wider scope of interests.

Enrollment cards are in the pews, check the course that you expect to take, sign your name and put the card on the collection plate.

Patronize our advertisers and mention  
**The Expositor.**





## Views From Our Aeroplane By the Sky Pilot

### PREACH PRINCIPLES

Make virtue so attractive that vice will require little attention. Commend the right much more than you condemn the wrong. A constructive message will upbuild. We may take so much time in denouncing the manifold evils that we shall have little time for portraying the abounding good. To preach what we stand for rather than denounce what we are against will mean more to the Kingdom. To lift the light is the best way to dispel the darkness. Of course, we recognize the sins and evils about us, but to point man to the Deliverer from these is better than describing and denouncing them. The attractive Christ will win. Be an announcer of good tidings rather than a denouncer of evil things.

### KEEPING CONFIDENCES

Your people will learn to trust you and will confide in you as you value their confidence. When your people believe in you, you have an asset indeed. Not until then are you in a position to render the highest and fullest service to them. Your people will need to share many secrets with you. Guard these jealously. The pastor who would betray a confidence given in the privacy of the home is unworthy of the name. Teach your people to trust you that you may help them.

### KEEPING APPOINTMENTS

Meet your engagements promptly. The minister who is careless regarding his appointments will soon learn that others will not respect his word. Be prompt, whether a business appointment, a church service or a social engagement. If your church service is scheduled for eleven or eight o'clock it is not fair to begin five minutes or even three minutes later. Answer your letters promptly also. It is said that many preachers are great sinners here. Ask the layman and the other preacher if this is not true!

### DON'T SNAP THE COUPLING

An honest hearer said to his young pastor one time, "You start off so suddenly with your sermon that you snap the coupling instead of steadying the train." He therefore suggested that the text be announced distinctly, rather

slowly, and even repeatedly. The people are settling themselves to hear. If one is too rapid, they may miss the text entirely.

Furthermore, what shall be done about the people who come so late that they don't hear the text?

### A GOOD INVITATION

A Church Bulletin for a strong congregation carries on its cover these words: "To all who mourn and need comfort, to all who are tired and need rest, to all who are friendless and need friendship, to all who are homeless and want sheltering love, to all who pray and to all who do not pray but ought, to all who sin and need a Saviour, and to whomsoever will, this church opens wide its doors and in the name of the Lord Jesus says welcome." That is a very broad and full invitation and speaks the warmth of a church with a burning heart.

### WHAT MINISTERS PAY TO PREACH

When I was a rector of a church in Baltimore, (says an Episcopalian bishop,) I used to see a dear old lady in the garb of a Quaker very often in the congregation of the church. One of the wardens said to me, "Mrs. \_\_\_\_\_ is a great friend of yours." "I am glad to hear it," I replied. "Yes," said the warden, "she said to me, 'I love to hear your pastor preach, but I should like him so much better if he did not receive money for it.'" "But," said the warden, "he pays \$20,000 a year for the privilege of preaching to us." "Does he, indeed? And how so?" asked the old lady. "Well, we both were educated at the same time, we are about of an age, and I earn \$23,000 a year at my profession, and he only receives \$3,000." "I tell thee," said the dear old Quaker, "I shall always hear him hereafter with a great deal more pleasure."

### DEBATING PLANS INSTEAD OF WORKING

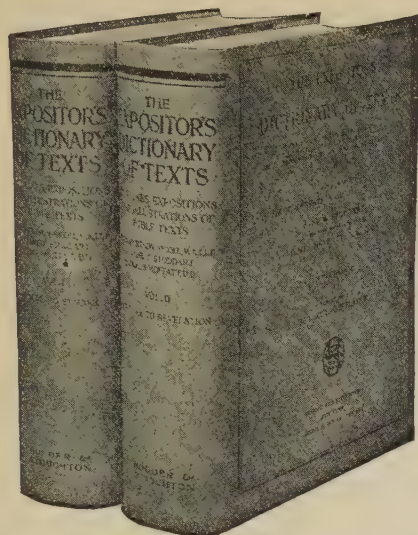
Good plans are a good thing, but it is always a mistake to debate plans instead of working. As an illustration the story is told of a stuttering blacksmith who had a stuttering apprentice. One day standing at the forge the blacksmith took out from the fire a piece of hot iron, laid it on his anvil, lifting his hammer to strike. On the other side stood the apprentice, with his sledge lifted also. But both stood silent and inactive. Then the blacksmith said to the apprentice, "W-w-w-w-why d-d-d- don't you strike?" The apprentice replied, "W-w-w-w-where shall I strike?" And the blacksmith said, "N-n-n-never mind, it's c-c-c-cold now!"

### ABOVE ALL

Rev. Dr. Eugene C. Makosky, pastor of the First Methodist Protestant Church, Newark, N. J., in sending in his subscription renewal, writes: "I value *The Expositor* above all other publications that come to my study."

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ON A MOST HELPFUL SET



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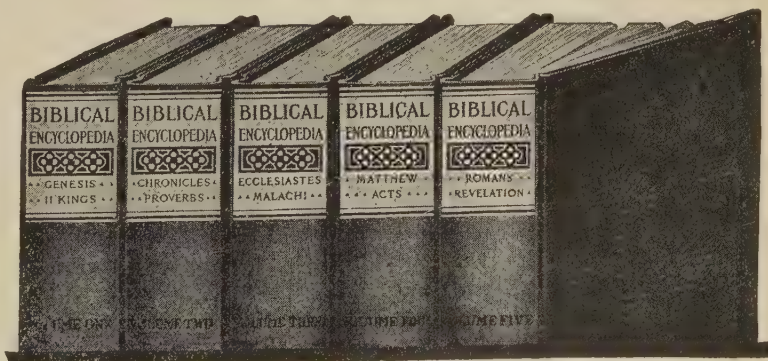
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# GOLD-MINING IN THE SCRIPTURES

## *The Expositor's "Expositions"*

(The author of our Gold-Mining Expositions is prevented by illness from furnishing his department this month. We give the following Expository Outlines instead. We hope to have the regular material for the department in the January number.—Eds.)

### ONWARD REJOICING

"And he went on his way rejoicing." Acts 8:39.

- I. In the information he had acquired.
- II. In the privileges he had enjoyed.
- III. In the prospects of usefulness he anticipated.
- IV. In the hopes of heaven he entertained.

### THE GLORIOUS GOSPEL

"The glorious gospel of Christ, who is the image of God." 2. Cor. 4:4.

- I. It furnishes a glorious manifestation of the divine character.
- II. It contains a glorious provision for human necessities.
- III. It has won glorious triumphs in the world.
- IV. It unfolds a glorious heaven.
- V. All its glories center in Christ.

### THE SUPREME ONE

"And given him a name which is above every name." Phil. 2:9.

- I. In meaning.
- II. In dignity.
- III. In power or influence.
- IV. In duration.

### A PRIZE TO WIN

"I press toward the mark for the prize of the high calling of God in Jesus Christ." Phil. 3:14.

- I. This prize:
  1. Is an honorable and valuable object—a crown, not a perishable garland, but one that fadeth not away.
  2. It is held up before us to excite and animate us to effort.
  3. It will be publicly and honorably bestowed.
  4. It is the prize of God's high calling, not any mere earthly honor.
- II. This pressing toward the mark implies:
  1. An eye toward the prize.
  2. A confidence in the Judge.
  3. Perseverance in the path.
  4. Reliance upon Divine strength.—H.

### THE TRANSFORMING GOSPEL

"These that have turned the world upside down are come hither also." Acts 17:6.

- I. The statement is true.
- II. It was calumniously uttered.
- III. It reflects the highest honor on Christianity.
- IV. It indicates the direction in which some of the future triumphs of Christianity are to be won.

### CHRIST'S POWER

"Christ the power of God." 1 Cor. 1:24.

- I. In the union of the divine and human natures in his person.
- II. In the miracles he performed.
- III. In the sufferings he endured.
- IV. In his resurrection.
- V. In the conversion of sinners in every age.

### WORTHY AIMS FOR AMBITIOUS CHRISTIANS

2 Tim. 2:1-15.

- I. Relative to character. 1. Strength, (v. 1). 2. Endurance, (v. 3). 3. Honor, (v. 5). 4. Unselfishness, (v. 10). 5. Christlikeness, (vss. 11, 12).
- II. Relative to service. 1. Readiness, (v. 4). 2. Wisdom, (v. 7). 3. Efficiency, (v. 15, R. V.). 4. Approvedness, (v. 15, Twentieth Century New Testament.)—*Rev. R. F. Weaver.*

### WARNING AGAINST SHIPWRECK

1 Tim. 1:19.

- I. First: Don't lose your reckoning. Paul mentions at least two ways in which this is often done.
  1. By putting away faith.
  2. By tampering with conscience.
- II. A second warning: Avoid the rocks.
  1. Avoid the rock of covetousness.
  2. Avoid the rock of evil company.
  3. Avoid the rock of irreverence for the Sabbath.
  4. Avoid the rock of spiritual procrastination.—H.

### THE WAY OF GAIN

"Woe unto them! for they have gone in the way of Cain." Jude 11.

- I. The way of unbelief.
- II. The way of malignity.
- III. The way of persecution.
- IV. The way of selfishness.
- V. The way of worldly-mindedness.

### A KING SHALL REIGN

"A King shall reign and prosper." Jer. 23:5.

- I. The reign of Christ.
  1. It is rightful.

2. It is mediatorial.
3. It is spiritual.
4. It is universal.
5. It is everlasting.
- II. The prosperity of his reign.
  1. In the increase of his subjects.
  2. In the peacefulness of his dominions.
  3. In the wise and kind administration of his laws.
  4. In the subjugation of his foes.

#### THE CHRISTIAN'S SATISFACTION IN GOD

"Thou art my portion, O Lord." Psa. 119:57.

- I. God is a suitable portion.

- II. God is a satisfying portion.
- III. God is a universally accessible portion.
- IV. God is an ever-present portion.
- V. God is an unchanging portion.
- VI. God is an everlasting portion.

#### THE OBEDIENCE TEST

"If ye love me, keep my commandments." John 14:14.

The true test of love to Christ—Obedience.

- I. It is the test which the Bible prescribes.
- II. It is the test which reason sanctions.
- III. It is the test to which the renewed heart responds.
- IV. It is the test which experience ratifies.
- V. It is the test which supersedes all others.

## THE MINISTER'S WIFE

*Department Where the Mistress of the Manse Can Have Her Say*

### The Gentle Humors of Being a Minister's Wife

By One

When it became known that I was to marry a minister, comments and counsels, advice and admonitions swirled about me in a rising tide. As to marrying the man, that was settled in my own heart and my convictions were builded on a rock; as to marrying the minister I was frankly tempest-tossed. "The ideal minister's wife" seemed a subject upon which every one had abundant and peculiar theories which they zealously passed on to me. Poor me! I wanted, oh! so earnestly, to be that pearl without price, so I listened to them all and evolved the comfortless conviction that the "perfect minister's wife" must occupy a position as noble, disciplined and self-sacrificing as Casabianca and about as comfortable. To be just, the picture they painted was not absolutely black, but a study in subdued grays into which my personality must unobtrusively efface itself. I saw myself going a sober gait with my sense of humor carefully concealed beneath a bushel. Can you see why I sometimes wished I could pleasantly divert my man into other paths than that of the preacher? Politics possibly, even piracy. Well, I have stated my convictions as to the man, so I dared the minister and married them both.

Looking back I am forced to smile at the intense seriousness with which I started in to support my husband as he went among his flock giving them spiritual admonition and assistance and co-operating with every worthy effort of their heaven-bound souls. My lips quirk incorrigibly as I remember how he was called upon to admonish and assist the colored wash-lady of the community when she

had her pocket picked in the city and to co-operate one dark night in finding the wig of a totally bald parishioner which had been lost in the ditch between the manse and the main road.

The rigors of attendance upon each and every church service and every branch of service, rain or shine, torrid or frigid, were lightened by numberless unexpected incidents brightening my memory like the especially gay patches we sewed on the quilts we made at Ladies Aid meetings.

There was Betty, tiny and timorous, making her first, four-line speech at the Children's Day exercises. It was a glad Pollyanna-like rhyme which she started bravely, but with increasingly quivering lips until the jubilant termination of the verse. Then "I'm as happy as I can be!" she gulped with the big tears rolling and fled sobbing from the platform.

Shall the Minister Man and I soon forget the time when he was launched on a baptism, grouped at the font with the parents, the congregation craning their necks to see whether the baby would cry, only to discover that there was no water for the ceremony? With admirable coolness he summoned the sexton and started us on a hymn, but, oh, the length of that wait for the water and the self-effacing air of the scarlet sexton as he tiptoed the length of the church with the pitcher, pouring it apologetically before the assembled multitude and trying hard to look as if he were not really there at all!

Fondly do I recall the night of a stereopticon lecture when, yielding to the soporific darkness, the boy that pumped our ancient



and asthmatic organ fell asleep. So peacefully and completely did he sleep that at the end of the lecture vigorous pokes from the basso of the choir who was nearest his niche failed to rouse him. My poor preacher with his visiting speaker was in a position of much innocent embarrassment when the hymn was announced and no hymn pealed out. Then, to cap it, once aroused the repentant pumper gave the organ such a vigorous blast that it emitted an outraged squawk and ceased entirely, leaving us to quaver along unsupported until the middle of the verse when it caught up again bravely but breathing hard.

And the characters that have crossed the manse threshold! Our dear Miss Mary who taught the village school for years almost immemorial and still thought of the fathers and mothers of her present pupils as her children. Ability and resource were hers. On the days when winds blew and small noses ran she brought to school neat squares of old linen and doled them out where sniffing necessity announced itself. Hers not to reason the whyness of lost or non-existent hankies, without question she calmly wiped the nose of the community.

Also there was a certain trustee, one of our more prosperous men, but a walking wet-

blanket. We were neighbors and I took my baby daughter to see the Christmas tree he had put up for his boys. Shades of Santa Claus and the Christmas spirit!

"Them's ten cents!" he observed pensively poking some gay balls. "Them's fifteen cents!" to the tinsel trappings.

Brides we have had, but, bless the dears, I couldn't laugh at them in their supreme moment when they plighted their troths in our parsonage parlor. There was one curious group, however, from a wintering circus who appeared in a highly hilarious mood two hours before the ceremony might be legally performed. Crowding in in sweaters, with their caps on, they tried to airily over-ride the country parson's objections but were gently and very firmly forced to bounce about in the truck in which they came until the expiration of the lawful time. Scarcely subdued then, they went through the rites with scant reverence and the best man tried to put the ring on the bride's finger.

But brides bring me to the conclusion and purpose of this reminiscent ramble. To all wistful prospective brides of ministers who have convictions as to the man, but waverings as to the minister I am here to state, urge and advise: Marry him! Marry him! It won't be half as bad as you expect.—M. W.

## *The Pastor and His Young People*

### A BIBLE STORY FOR EVERY DAY

Many incidents are told us in the present days of what has been accomplished in non-Christian countries by the chance reading of a portion of Scripture. Many have become Christians without coming into contact with any missionaries—"disciples of the New Testament".

Many years ago a missionary was riding horseback among the foothills of the Brazilian Mountains. Along the rough way his New Testament was thrown from his saddle-bags to the ground. Some hours later a Brazilian came along with a caravan crossing the mountains and picked up the book and took it home to his village in the interior.

Years passed by. A Bible colporteur one day penetrated the mountain fastnesses and to his surprise came upon a village of Christian Indians. On investigation he found that this Christian settlement dated back to the New Testament lost and found on the mountain trail. They had conformed their organization and their lives to the precepts which they had read in the treasured book. They were "disciples of the New Testament".

If the reading of the New Testament can transform the lives of a whole village of mountain Indians, might it not have like results in the lives of people in our modern cities if it were given a like chance?

Many are talking of the need of a revival of religion in the life of today. Would it not be a good start to have a revival of the habit of Bible reading? Why not plan to interest the boys and girls and youth in the inimitable stories of the Bible?

We are proposing to suggest a Bible story for every day of the coming year—the list to be printed each month for the following month. If there were sufficient demand for them, we could print the list on cards and furnish 10 cards for 10 cents, 50 for 40 cents, 100 for 75 cents.

Here follows the list of stories for January. Let us know if you would like it on cards.

### A BIBLE STORY FOR EVERY DAY JANUARY

#### Story of Creation

1. Gen. 1:1-23. Making a World.

2. Gen. 1:24-31. Making a Man.
3. Gen. 2:1-17. Making a Garden.
4. Gen. 2:18-25. Making a Woman.
5. Gen. 3:1-8. What the Serpent Said.
6. Gen. 3:9-24. Losing the Garden Home.
7. Gen. 4:1-15. Killing a Brother.
8. Gen. 6:1-8. The Wicked World.
9. Gen. 6:11-22. A Ship Alone on the Ocean.
10. Gen. 7:1-24. A Menagerie in a Flood.
11. Gen. 8:1-12. The Raven and the Dove.
12. Gen. 8:13-22. The End of the Voyage.
13. Gen. 9:1-17. The Rainbow.
14. Gen. 11:1-9. A League of Nations.

#### Story of Abraham

15. Gen. 12:1-9. Immigrants.
16. Gen. 13:1-13. Business Trouble.
17. Gen. 13:14-19. A Real Estate Deal.
18. Gen. 14:1-12. Four Kings Fight Five Kings.
19. Gen. 14:13-24. A Successful Foray.
20. Gen. 15:1-21. God's Gifts.
21. Gen. 16:7-14. A Boy's Fist.
22. Gen. 17:1-9, 18-21. A Bargain.
23. Gen. 18:1-15. Three Visitors.
24. Gen. 18:16-33. A Good Man's Prayer.
25. Gen. 19:12-22. Saving a City Man.
26. Gen. 19:23-29. A Salt Pillar.
27. Gen. 20:1-16. Another Man's Wife.
28. Gen. 21:14-21. A Lad in the Desert.
29. Gen. 21:22-34. A League of Two Chiefs.
30. Gen. 22:1-19. A Question and Its Answer.

\* \* \*

Form a "Bible Story Club" in your church. Let us know of your success in inducing persons to read this list of stories during January. We will print the names of the five churches that report the largest "Bible Story Club" on a Bible Honor Roll. Adults not barred though youth preferred.

Address *The Expositor*, Pastor and Young People Editor, 710 Caxton Building, Cleveland, Ohio, before February 1.

## A Story to Tell

### AT THE POINT OF A LANCET

Many years ago a young American doctor decided to go to China as a missionary physician. His friends wondered why "a young man of his talents should bury himself in that far-off land and throw away his life on a lot of heathen. He might make himself a great reputation at home."

But Dr. Peter Parker had heard many things about the Chinese doctors. They made medicines of spiders, scorpions, dried bat wings, cockroaches, a few coffin nails, etc., etc. If that did not drive out the demon-dragon from your honorable insides, then they thrust long sharp needles into your flesh to let the pain out. If that did not succeed then they heated a coin red-hot and placed it over where the pain was the worst. If your eye hurt you, they put ground glass into it or

stuck a needle into the eye-ball to let the light into it.

All these tales, and many more, Dr. Peter Parker heard and decided to put his talents and his life where they were needed the most. And so despite his friends' objections he went to China.

Did the Chinese rush to this new American doctor to be cured? They did not. They said that this white devil doctor from over the ocean was stealing Chinese children and making his medicine from their eyes and hearts and bones!

But before long one and another driven by pain and fear of the Chinese doctor's red-hot needles, slipped into Dr. Parker's office. The results were so satisfactory that soon crowds were coming to him. His fame spread far outside of Canton where he lived.

One day the news of the remarkable cures of blind people made by this white doctor from over the sea reached a village two hundred miles from Canton. A young man there decided that a good son would take his blind mother to this doctor. He meant to be a good son. He was too poor to hire coolies and a sedan-chair, so he put the old lady on one side of his wheelbarrow, and balanced her with bedding and bags of rice on the other, and set out for Canton.

The villagers along the road asked him where he was taking the old lady. He replied, "To the Christian doctor in Canton to get new eyes."

"*Christian!* But those over-the-ocean men use magic! You will be bewitched!" All along the two hundred miles men exclaimed and sneered, but he pushed doggedly on.

In Canton the doctor said a serious operation might save the old lady's eyes. He operated and for two months she lay in the hospital hearing every day the surprising story of Jesus Christ. She listened and believed it.

Can you imagine the journey home? At every village the people flocked around her, exclaiming, "Why, here you are again!"

"Yes, here I am! And I can see! I have new eyes! And a new God! Listen!" And she told what the doctor did and what he said about Jesus. It took them longer to go home than to come to Canton because they had to tell the wonderful story over and over in every village.

That wheelbarrow left behind it a string of Chinese villagers two hundred miles long curious about Christianity. Many other wheelbarrows going in different directions did the same thing. And one day Dr. Peter Parker said, "I have opened China at the point of a lancet!"

This remark has become famous all over the Christian world.

One old man who had a successful operation for cataracts said, "I have lived until my hair is gray but never before have I heard of one who does such things as this doctor does!"



And then Dr. Parker told him of the Great Physician who opened the eyes of the blind and preached the gospel to the poor, and who told his followers that they should do greater works than he did. Jesus healed only in Palestine, but his followers, the missionary doctors, are healing people of many races all over the world, for they are many.

This story, which is one of the classics of missionary literature, is told more fully in "A Chinese Shepherdess" by Margaret Applegarth, Judson Press. There are other delightful stories in this interesting book by a charming writer. Buy it for Christmas. You will not regret it.



## PULPIT AND PASTORAL PRAYERS

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### ADVENT INVOCATION

Almighty God, we give thee thanks for the mighty yearning of the human-heart for the coming of a Saviour, and the constant promise of thy Word that he was to come. In our own souls we repeat the humble sighs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without faith in him who comes to bring God to man and man to God. We bless thee for the tribute that we can pay to him from our very sense of need and dependence, and that our own hearts can so answer from their wilderness the cry, "Prepare ye the way of the Lord." In us the rough places are to be made smooth, the crooked straight, the mountains of pride brought low, and the valleys of despondency lifted up. O God, prepare thou the way in us now, and may we welcome anew thy Holy Child. Hosanna! blessed be he who cometh in the name of the Lord. Amen.

### CHRISTMAS PASTORAL PRAYER

(Appreciation of Children)

Among the multitude of thy gifts, good Father, we would thank thee especially for the little children thou hast entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greaten and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast fields of experience that lie unexplored beyond even the wisest of us.

We would learn the lessons thou dost teach us through their lips. We would read the deep truths of life thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be

forerunners of thee, O thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from thee.

O Lord, give us wisdom and strength to guide their young feet. It is as if thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if thou hadst made us sharers with thyself in the spiritual creation of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, to this most grateful burden with which thou hast blessed our hearts. Above all, may the spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom. Amen.

### PRAYER FOR THE HEATHEN

We thank thee for what thou hast wrought in these last hundred years for the world's salvation, and for the amazing acceleration of the Kingdom's progress now; for the thrill that runs through all the world at the name of Christ; for the changed tone of the secular press in every land; for innumerable testimonies to mission work from monarchs, diplomats, legislators, judges, generals, travelers of every sort, so that volumes are published to contain them. We see now, with grateful hearts, that thou hast indeed taught thy disciples to become fishers of men, and that the long night of toil breaks in a glad morning of such bursting nets that helpers are called for just to gather the trophies of thy grace. We rejoice that all science and art and the forces of civilization work with thy missionaries, so that, like thee, they heal the sick and feed the hungry, leading the nations to desire our Gospel.

Great Saviour, take us, teach us, make us fishers of men; give us some happy, self-denying, toiling share in thy great work!

We bless thee, with hearts both shamed and exultant, for the present day cloud of witnesses in heathen lands; for the new eleventh chapter of Hebrews even now a-writing; for the thousands of native martyrs in Africa, China, Manchuria, everywhere, tortured but not accepting deliverance, dying in torment, but calm, singing and praying, loyal and brave, preaching Christ to the end. We glory in the gifts and graces, so wonderful, so world wide, of heathen converts to our Lord. We long to know, one by one, that roll of names strange to our English minds written in the life book of the Lamb, gathered out of every nation and kindred of people and tongue in these recent years, of heathen, humble, poor, uncultured, often uncivilized, whose shining records of love, loyalty and service must win thy tenderest love, our holy Lord.

O holy Lord, look in pity upon us, children of light and leading and opportunity, who love and serve thee so falteringly, so selfishly, so half-heartedly, yet too often so self-applaudingly, and make us more like them!

#### ADVENT PRAYER

Almighty God, our heavenly Father, who hast so loved the world as to give thine only Son for our redemption, give us joyful hearts as we approach the Advent time. In infinite love thou didst send him to be our Saviour. Help us to remember his lowly birth that we may be humble, and his divine Sonship that we may know ourselves also to be thy sons and daughters. Fill our hearts with thy love and replenish us with thy grace that we may follow the example which he has left before us. Cause our thoughts of him to inspire us to holy living and kindly deeds and enkindle in our hearts new desires to serve him. We ask in his name. Amen.

#### A PRAYER FOR THE HEATHEN WORLD

O God, thou who art acquainted with the difficulties and longings of Christless souls everywhere and knowest their needs: Thine all-embracing love extends to the lowliest and least of them and thou canst make the message of thy grace a message of hope. We pray thee be with all who dwell in lands unenlightened by the Gospel. Show thyself to them in their darkness and ignorance as a God of love and break the bonds of sin and superstition with which they are enthralled, and make them free. Cause them to respond to thy loving kindness as they teach and preach thy word, and heal and comfort those who are in want. Renew and sanctify thy people who dwell amid the shadows of false religions and hallow their homes with thy presence and power. Make thou thy servants who live in enlightened lands willing

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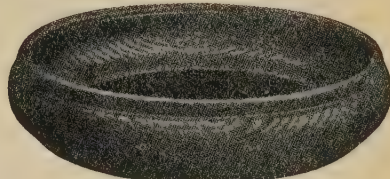


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to support and encourage their fellow laborers and substitutes who carry the message of life to those who know it not. Bless those who give and those who receive and fill the whole earth with thy glory. Amen.—*Dwight E. Marvin, D. D.*

#### WORLD-BROTHERHOOD PRAYER

O God, of whom every fatherhood in heaven and on earth is named, we thank thee that we belong to thy great world-wide family, redeemed unto thyself out of every tribe and nation and people and tongue. Save us from all narrow thoughts of thy purpose; grant that we may not limit thy love by the measures of our own minds. Help us to claim as our brothers and sisters all who do the will of God. Help us to love all who love our Lord Christ in sincerity, and to keep with loyal hearts the Master's new commandment. Help us to be one in faith and service with all who believe in thee, and who are working to lift the world towards its true destiny. So may we know that we ourselves are compassed about with many comrades and helpers, and are no more strangers and foreigners but fellow-citizens with the saints and of the household of God. Amen.

It is much more difficult to live up to the spirit of the thirteenth chapter of First Corinthians, than it is to live up to the Ten Commandments.—*Milwaukee-Wisconsin Journal.*



# CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

## Church Building Planned to Meet Present Day Needs

The pictures we present are a front elevation of the First Baptist Church of Knoxville, Tennessee, and of the pastor, Rev. F. F. Brown, A.M., Th.D. The church was dedicated on Sunday, September 7th, 1924, amid

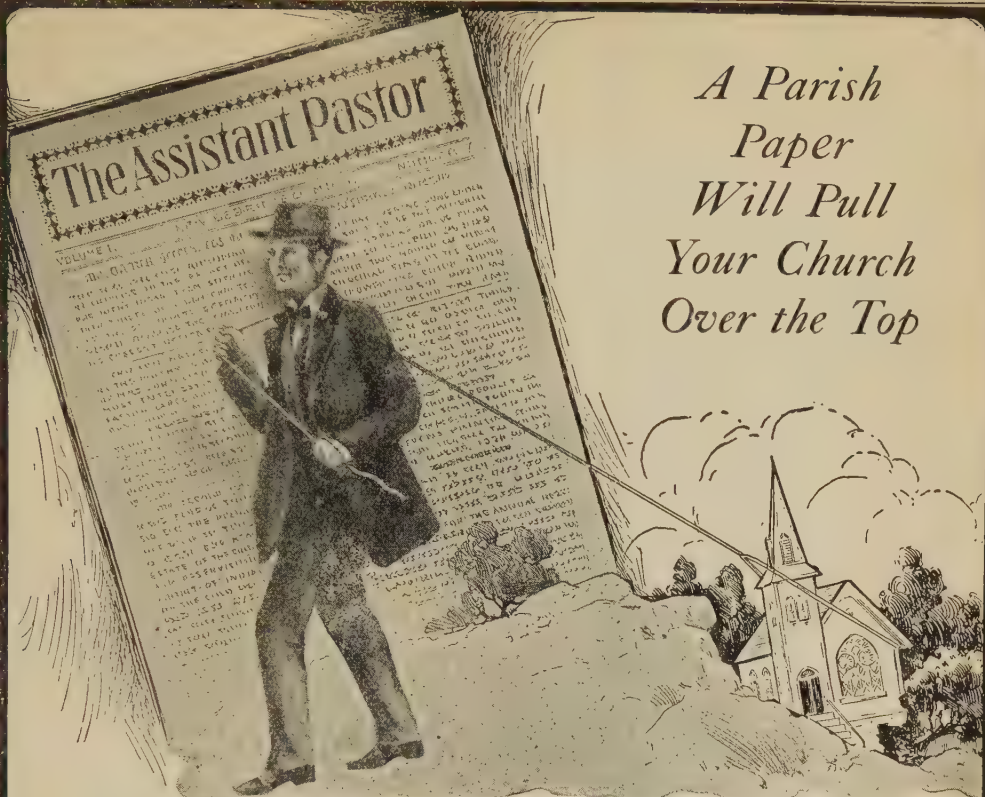
The building committee, feeling its great responsibility, decided on a carefully regulated competition as the safest means of securing a suitable design and of selecting a capable architectural firm. Dr. Warren P. Laird,



the joy and thanksgiving of all the people. The building with its equipment cost about five hundred thousand dollars.

Ideals of church life and service are reflected in the buildings which congregations erect. Modern church designers set forth modern conceptions of church functions. The building designs of the church we are describing illustrate and declare the varied ministries proposed by the church in Knoxville. The church was definitely planned to meet present day needs.

Dean of the Fine Arts Department of the University of Pennsylvania, conducted the competition. This competition was arranged under the rules of the American Institute of Architects. Five firms in various parts of the South were invited to enter the competition. The plans submitted by Daugherty and Gardner, of Nashville, were accepted by a committee of disinterested architectural experts. Bids for the building of the church were submitted by six Knoxville firms and one from Chattanooga. Worsham Brothers, of Knox-



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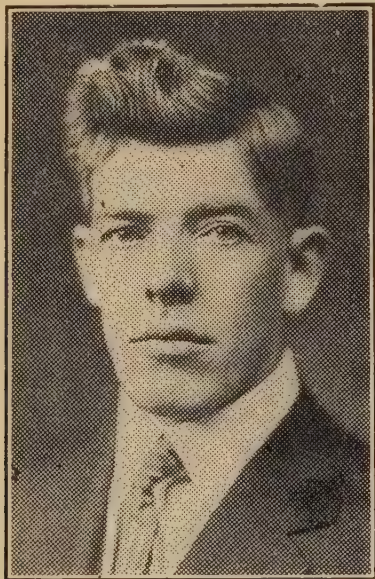
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ville, were the successful bidders. The contract was signed November 8, 1922. The building was turned over to the Building Committee August 25, 1924. The actual number of working days employed in the erection, omitting rainy days, holidays, half holidays and Sundays, was 286.

The building seeks to provide fully and impartially for the following features: Preach-



REV. F. F. BROWN

ing and congregational worship; the mid-week prayer service; lectures, musicals and other entertainments; training as sought in the young people's societies; teaching as conducted by the Sunday School; social life in its various phases; recreational life; executive offices for the employed workers.

There is a large and beautiful octagonal auditorium, with spacious balcony extending in unbroken line around three sides, the stairs descending near the pulpit being especially convenient for evangelistic and other practical ends. There is provision for the large chorus choir, with baptistry elevated above, in accordance with the most approved custom.

Believing that a little prayer meeting would betoken little spirituality, a large and secondary auditorium was designed for the prayer service. It has front approaches and an architectural dignity which will in itself, it is believed, serve notice that in the new day the prayer meeting is to be rated high and hold a constant place in the church's larger ministrations.

On the ground floor immediately under the auditorium is a room for lectures, musicals and other entertainments. It is of architectural impressiveness and dignity. It has large stage, dressing rooms and is in every way equipped for the giving of cantatas, dramas, plays,

Christmas entertainments and other such features.

The Sunday School idea marks the whole building. Out of forty thousand square feet of floor space 33,740 feet are to be used for the Sunday School. There is provision for Mothers' Room and Cradle Roll Class, Beginners Department, Primary Department, Juniors, Intermediates, Young People, Adults. The total Sunday School capacity is for 2,685 persons.

We cannot take space to describe the ample provisions for Social Life, Recreational Life, and Executive Offices.

The great four-manual organ, with echo and chimes, together containing 2,325 speaking pipes, was built by the well known firm of Hook and Hastings Company, Boston, Mass.

Other equipment and furnishings were supplied by the following firms:

Appalachian Marble Mills Company, Knoxville, Tenn.

American Sheet Metal Works, New Orleans, La.

Alcoa Brick Works, Alcoa, Tenn.

Alan Cruze Company, Knoxville, Tennessee.

Anaconda Copper Mining Company, 25 Broadway, New York City (Copper Shingles).

Chapman Drug Company, Knoxville, Tenn.

Central Glass Company, Chattanooga, Tenn.

Crittall Casement Window Company, Detroit, Mich.

Chandler & Company, Knoxville, Tennessee.

Converse Bridge & Steel Company, Chattanooga, Tennessee.

Daugherty & Gardner, Nashville, Tennessee.

Federal Terra Cotta Company, New York City, N. Y.

King Mantel Furniture Company, Knoxville, Tenn.

Knoxville Foundry & Machine Company, Knoxville, Tenn.

Knoxville Brick Company, Knoxville, Tenn.

Knoxville Iron Company, Knoxville, Tenn.

Knoxville Sand & Lime Co., Knoxville, Tenn.

Oliver King Sand & Lime Company, Knoxville, Tenn.

M. E. Mismar Plumbing Company, Knoxville, Tenn.

B. Mifflin Hood Brick Company, Atlanta, Ga.

Morgan & Tate, Knoxville, Tenn.

G. Mattei, Nashville, Tenn.

C. M. McClung & Company, Knoxville, Tenn.

Nelsen Iron Works, Knoxville, Tenn.

John Oman, Jr., Nashville, Tenn.

Paris School Supply Co., Nashville, Tenn.

Price Evans Foundry Co., Chattanooga, Tenn.

Ryan Sales Company, Nashville, Tenn.

Rutherford & Rutherford, Knoxville, Tenn.

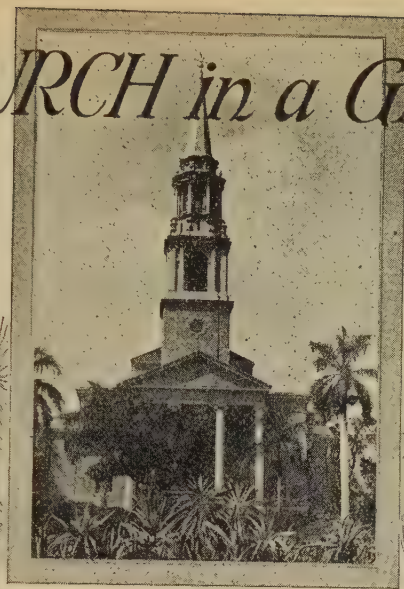
Riverside Lumber Company, Knoxville, Tenn.

Reynolds & Ferguson, Nashville, Tenn.

Strossel & Co., Louisville, Ky.

Scates Heating & Ventilating Co., Knoxville, Tenn.

# The CHURCH in a GARDEN



SITUATED in the midst of eight acres of tropical garden the beautiful new Central Union Church of Honolulu, Hawaii, makes a deep and lasting impression on the minds of visitors. Surely this is an ideal spot on which to erect the house of God!

Possessing these advantages it was only logical that the congregation desired to keep the appointments of the church in harmony with the natural surroundings. When Tower Chimes were under consideration a special representative of the church spent several months in the United States, during which time he investigated all makes of chimes and, as a result, Deagan Tower Chimes were ordered. Rev. Albert W. Palmer, D.D., pastor of the Central Union Church, recently wrote us as follows:

*"You will be glad to know that we are pleased with the chimes and feel that they are a distinct addition to the life of our city. They are the only chimes in the Hawaiian Islands and many people here have never had the privilege of hearing chimes before, outside of a phonograph or a grandfather's clock.*

*"Our church is called 'the church in a garden' because it is situated in the midst of an eight-acre tropical garden, and the auditorium is constructed with French doors along either side so that people sitting in the church seem to be in an out-door pavillion with the garden all around them. You can imagine how beautiful it is to have the music of the chimes floating down from the spire as the people are gathering for the Sunday services."*

Few churches are as fortunately situated as the Central Union, but every church can enjoy the benefits that are to be derived through the installation of Deagan Tower Chimes. Complete literature sent on request.

## J. C. Deagan Inc.

141 Deagan Building

Chicago, Illinois



**DEAGAN TOWER CHIMES** are played from electric keyboard placed beside organ console so that organist can incorporate the music of the chimes in the services. No salaried player required. Heat or cold, rain or snow does not affect Deagan Tower Chimes. \$5,000 will purchase a set of sufficient range to play over a hundred old-time favorite hymns. Standard sets \$5,000 to \$10,000.





Sanymetal Products Co., Cleveland, Ohio.  
Tennessee Lumber & Mfg. Co., Knoxville,  
Tenn.  
Worsham Electric Co., Knoxville, Tenn.

W. W. Woodruff Hdwe. Co., Knoxville, Tennessee.  
Western Waterproofing Co., St. Louis, Mo.  
Wright Carson Electric Company, Knoxville,  
Tenn.

## Helps for Your Church Advertising

The January number of *The Expositor* will stress Missions. "Christ for the World"—"The World for Christ"; these words will appear on the cover. In your church you will doubtless put emphasis of this theme. In some of your advertising, postals, bulletins, letters, newspaper notices you would find such a cut as the following "The Field is the World" appropriate and appealing. It is number 321 and we can send it promptly by mail for 85 cents.

"The field is the World."

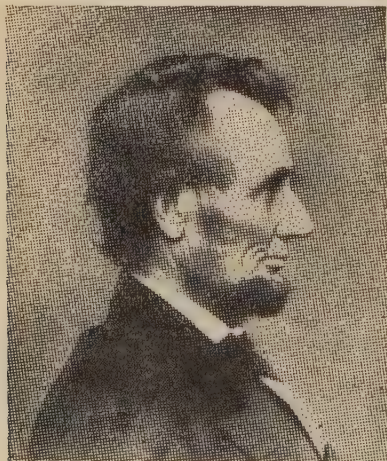


Our Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

It is not too soon to think about your circulars and other advertising in February, the month of Lincoln's Birthday, Washington's



Birthday and of intensive evangelism. Here is a reproduction of one of the best pictures of Lincoln. It would be striking for use in

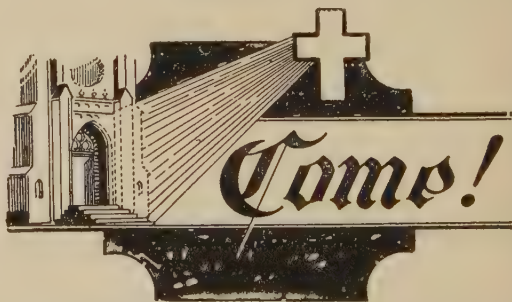
connection with almost any patriotic occasion. It is Number 335 and can be had for one dollar, postpaid.

"Every member get a member" is a good slogan in connection with evangelism. One to one is the apostolic method. It has never been outgrown and never will be. The cut No. 620 carries this idea in a striking way. The price is but 75 cents. It can be used on postals, notices of meetings or in newspaper advertising.



"That must mean me"

The next cut, "Come," is one of the best we have and has a remarkable appeal. Light from the Cross is shining into the doorway of the church. The background is dark. The invitation is in the large word "Come." This is a fine cut to use especially in hand bills and



in newspaper advertising. It has a striking appearance on any page and its appeal cannot be missed. It is No. 602 and the price only 70 cents.

The next cut, No. 600, is also a striking one for the regular newspaper notice. Put the name of your church with hours of service under it and the cut itself makes the needed appeal and in strongest way.

The last cut we give this month is the following, Hoffmann's "The Boy Christ." It



# DECEMBER—The Month of Music

## Be Ready with the Miessner

**D**ECEMBER with its hymns and carols of joy in celebration of Christmas Day is truly a month of music. In every church are people assembled to sing hosannas.

Your church can more completely satisfy this desire to express inner happiness by song with the aid of the compact Miessner Piano. Wherever music is desired in the church, the Miessner can be quickly carried by two men.

Especially is the Miessner Piano valuable for rehearsals of Christmas programs—likewise for prayer

meetings, junior and other League meetings or any social gathering. Music with the Miessner attracts young and old to your church, makes the church a more potent factor in their lives.

A study of the features of the Miessner, and its adaptability to many uses in your church will convince you it is a practical asset in church work. Let us send you descriptive booklet on the Miessner, details of the attractive low price made to churches, and tell you about the special ten-day free trial plan. The coupon will bring you full information.

### Miessner Piano Co.

140 Reed Street Milwaukee, Wis.

# MIESSNER

THE LITTLE PIANO WITH THE BIG TONE

THE MIESSNER PLAYER brings intimate knowledge of the world's finest music. Valuable for young people's societies. Simple and easy to play.

Miessner  
Piano Co.,  
140 Reed St.,  
Milwaukee, Wis.

Gentlemen: Please send me descriptive booklet on the Miessner, quote attractive low price made to churches, and give full details of the special ten-day free trial plan.

Church .....

Address .....

City ..... State .....

Name of individual.....



# Start a Good Week in a Good Way



would grace any program of church activities, letter of evangelistic appeal, postal-card notice, weekly church bulletin or advertisement. It is No. 387 and the price \$1.

The Church with a Warm Welcome Waiting for You.

The Church of Friendship.

Enter to Worship—Depart to serve.

A Human Church with a Divine Program.

A House of Fellowship and Prayer for all People.

Here Let no Man be a Stranger.

Say it with Service.

The Church of the Cordial Welcome.

## PARABLE OF SAFED THE SAGE THE PARABLE OF THE FLAG OF THE GAS-PIPE

There was a man who drave a Truck. And it went by the power of Gasoline. And sometimes he piled it high with Boxes and Bales and Bundles. But one day I saw him, and he had some Iron Pipes that were meant to be used for Gas. And they were Very Long. And they thrust their Length Far Behind the Truck. And on the end of the Longest One was a Red Flag.

And I said, Wherefore is it thus, and why dost thou hang that Flag on the end of the Pipe? For it is not night, and a load of Iron Pipe is both Visible and Audible.

And he said, When men drive up behind, they cannot always judge of the length of a thing that sticketh out behind a car. And I want no man to sue me for equipping his Radiators with Iron Tubing, neither do I care to tempt any man to run into me for that he doth not see how far my load extendeth behind the Truck.

Now I went on my way, and I pondered these things. And I said, I would that every man would have like care for those who shall drive on the road behind his Truck. For I know some men who ought to carry Red Flags, and who carry them not.

For what shall it profit a man that he go through life at a Merry Pace, rattling his Load as his Pipe jingleth in the Truck, but leaving that which shall cause those who come after him to collide with that which shall wreck them?

And I know not how Forgiveness shall be meted out to the Penitent Sinner and withheld from the Impenitent Sinner whom the Penitent Sinner skidded against or was caused to collide with while yet the Penitent Sinner was himself Impenitent.

Wherefore do I say unto all men, Beware as thou passest down the highway of life, and keep thine eye on the road ahead, but beware also lest anything which thou dost carry in thy Truck shall thrust itself out and wreck the life of some one who shall come after thee. For the road is thine and his also. And it mattereth to him whether he shall be wrecked on the road, or whether like thee he shall come safely to his Desired Destination, with all the Cylinders Hitting, and a Little Gas left in the Tank.



### CHURCH SLOGANS

Looking over a number of church bulletins that have come to this office we were struck by the slogans printed beneath the name of the church. There is a great variety—and yet there is a curious essential likeness. The churches all over the land are seeking the same things—are working with the same aims.

Here are some slogans gleaned from the bulletins on our desk. They come from all parts of the nation, from Massachusetts to California:

- The Church that Helps.
- The House of Happiness.
- The Home-like Church.
- The Church of Good Cheer.
- The Church Beautiful.
- The Friendly Church.
- The House of Happiness on the Hill.
- The Church with a Welcome.
- The Home of Delightful Music.
- A School of the Soul.
- The Church of the Cordial Spirit.
- The Church with Something More Than a Welcome.
- The Little Church with a Big Welcome.
- The Church of Joy—Happiness in Every Service.

# SIGNIFICANT BOOKS ON RELIGIOUS SUBJECTS

*Selected from the Publications of The University of Chicago Press*

## The Story of the New Testament

By Edgar J. Goodspeed

Presents in a vivid and popular manner the situations out of which the New Testament books arose.

\$1.50, postpaid \$1.60

## The New Orthodoxy

By Edward S. Ames

A new edition of this popular, constructive interpretation of man's religious life is soon to be issued.

\$1.50, postpaid \$1.60

## The Rise of Christianity

By Frederick O. Norton

A complete story of the origin and messages of Christianity.

\$2.00, postpaid \$2.10

## The Social Origins of Christianity

By Shirley Jackson Case

Emphasis is placed upon the social environment as a formative factor in determining the rise and development of the Christian movement.

\$2.50, postpaid \$2.60

## Stories of Shepherd Life

By Elizabeth M. Lobingier

A single Sunday-school project built around the life-activities of the early Hebrew shepherds.

\$1.50, postpaid \$1.60

## Religion in the Kindergarten

By Bertha Marilda Rhodes

Designed to help the thousands of teachers who have not had special training in kindergarten methods to present religion to little children in a concrete, simple, and dramatic way.

\$1.75, postpaid \$1.85

## Principles of Preaching

By Ozora S. Davis

"Sermons of power" rather than those popularly called "great" have been used in this new text for the student of homiletics and the preacher who desires his sermons to gain in power, persuasiveness, and beauty of form. Ainsworth, Spurgeon, Bushnell, Beecher, Chalmers, Robertson, Brooks, and Newman are represented.

\$2.50, postpaid \$2.60

## The Project Principle in Religious Education

By Erwin L. Shaver

"Project" is the most recent term with which to con-jure in educational circles. While this is particularly true in the world of public education, it is likewise significant that those engaged in the task of religious education, for whom this book is intended, are not far behind. The writer believes that there are great possibilities for project teaching in the field of religious education. This volume of theory and practice is an attempt to set forth such possibilities. It is the first in its field.

\$2.75, postpaid \$2.85

## Principles of Christian Living

By Gerald Birney Smith

(Ready in November)

Ethics is not just a principle about which to theorize; it is one to be applied. This is the theme of Dr. Smith's new book on Christian ethics. His aim is to indicate the motives which enter into Christian living as the individual finds himself a member of various groups in actual life. The book is destined for every pastor's library.

\$2.50, postpaid \$2.60

## The New Testament

An American Translation

By Edgar J. Goodspeed

In preparing the American Translation Dr. Goodspeed has sought to provide a version that should not only convey the original meaning, but should also be a book to be easily and pleasurably read. He has removed the stumbling blocks of a centuries-old vocabulary, a mechanical word-by-word translation, and a disturbing verse division that retards and discourages the reader.

\$1.50 to \$5.00, postage 10 cents extra

*Write for the Latest Issue of "About Religious Books"*

## The University of Chicago Press

5823 Ellis Avenue

Chicago, Illinois



# ILLUSTRATIVE DEPARTMENT

*A Sermon Without Illustrations is Like a House Without Windows*

## Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D., Roseburg, Oregon

### THE PROTECTIVE INFLUENCE OF FEAR

Psychologists have found that practically every morbid fear can be traced to some childish terror, deeply imbedded, covered up and increased by thousands of associations throughout life. For instance, if a child has been stung by a bee while resting in the arms of a woman wearing a pink waist, it is very understandable that the sight of pink will bring back memories of terror when the bee has been forgotten. Every association with a terrifying experience becomes a separate cause for terror.

Fear always makes a mountain out of a molehill; especially when the fear in its original form is hidden by its associations of pain, and lurks in the recesses of the mind, painting one's life luridly.

Fear of someone following in the dark is very common. Many people trace this to an inherited fear from prehistoric days when it was really dangerous to venture out after dark in such a world of enemies.

Of course, some fears are protective. The fear of falling from a height is a protective fear. The man who is afraid of falling from a height will take good care not to go too near the edge, whereas a fearless person may venture too far and fall over. And, in somewhat the same way, the person who is afraid of "falling from grace" is safer than the person who is not.

The Bible tells us: "The fear of the Lord is the beginning of wisdom."

### LET THE RIGHTEOUS HAVE CONFIDENCE

The editor of *The Oregon Journal* has this wise and pertinent comment on disclosures of unfaithfulness in public office: "Wherever you see men of a certain stripe hanging around public office or officers like buzzards in the vicinity of carrion, you can make sure there is some rotten piece of administration on which they hope to feast.

"What Solomon said about these black-spirited schemers can be repeated with the verbal force of a rapid-fire gun: 'Scornful men bring a city into a snare.' 'The blood-thirsty hate the upright.' 'When the wicked are multiplied transgression increaseth: but the righteous shall see their fall.'

"In the words 'The righteous shall see their fall,' is infinite promise for people in positions of trust who keep their faith in spite of the

persuasive whisperers who insist that they will be a whole lot better off if they take their cut of the graft.

"It takes high idealism and responsive decency more today when life is so complicated than ever before to uphold the standards of efficient integrity. It takes a certain proud humility. 'He that being often reproved hardeneth his neck,' said Solomon, 'shall suddenly be destroyed and that without remedy.' It takes ability to see how the future will shape events. 'Where there is no vision the people perish.' Let J. G. Holland stand for a moment with Solomon:

'God give us men: the time demands  
Strong minds, great hearts, true faith and  
willing hands.

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue,  
And damn his treacherous flatteries without  
winking;

Tall men, sun-crowned, who live above the fog,  
In public duty and in private thinking.'"

### MODERN SCIENCE AND CHRISTIAN FAITH

That brilliant, half whimsical Englishman, G. K. Chesterton, has written a most fascinating book on St. Francis of Assisi, in which, speaking of the confirmation by today's scientists of things ancient and hardly credited, the author says with a flicker of the Chesterton humor: "A man in Voltaire's time did not know what miracle he would next have to throw up. A man in our day does not know what miracle he will next have to swallow."

Steadily science is coming to admit that God is in his world to stay.

### GUIDING AIRSHIPS BY RADIO

Here's another score for the radio. It can now make for aircraft a pathway through the ether, which a ship can follow, just as a boy can run down a country lane. This promises a solution of one of the most difficult problems of aviation, as the use of a compass, due to the difficulty of neutralizing the pull of the ship, is all but impossible. According to tests already made, it apparently would be possible for a pilot to guide his plane blindfolded so far as his lateral course is concerned.

# You too, can Earn \$200 a Week



J. R. HEAD

of Kansas, who lives in a small town of 631 people. He has made as high as \$69.50 in one day selling Comer All - Weather Topcoats and Raincoats.



E. A. SWEET

an electrical engineer, is making \$600 to \$1,200 a month and works only about four hours a day.



W. S. COOPER

of Ohio, finds it easy to earn over \$500 a month selling Comer All - Weather Topcoats and Raincoats.



## FREE

I am now offering my representatives a Dodge Touring car as an extra reward in addition to all other profits. If you write at once you will be given the same opportunity.

If you are making less than \$100 a week, I write to me at once and I will show you how you can more than double your income. You can be your own boss—you can work wherever you please—two hours a day—three hours a day—six hours a day—and make from \$4 to \$10 for every hour you work.

Inside of thirty days you can own a thriving, prosperous business without investing any money. You can become one of the big money-makers in your community by mailing the coupon below.

## Simple as A B C

I am one of the largest manufacturers of high-grade topcoats and raincoats in America. In every community I appoint a representative and this representative has the same opportunity of making money as most merchants, doctors or professional men have. My representative doesn't have to pay rent nor salaries nor take any of the other ordinary business risks and expenses. All the profit he makes he keeps for himself.

People like to buy direct from the factory, for all the money saved by selling this way is passed on to the customer. They know all about Comer All-Weather Topcoats and Raincoats. They know they are big bargains. It is a common thing for one of my representatives to make \$20 in a single day, and every dollar they make is net profit. J. C. McCardell of Pennsylvania did. In two days' time Mr. McCardell made \$58.20 clear profit for himself. Wm. E. Pyne made \$16 in one evening. T. D. Wick cleared \$13.60 in two hours.

I want you to act as my representative, and all you need to do is call on my customers and send me their orders. It is the most pleasant, dignified and profitable work that anyone can do.

## Build Up a Permanent, Profitable Business for Yourself

I don't want you to think that this is any temporary proposition. You will soon find, after you get started, that your business grows week by week and month by month. Every year's business is bigger than last year's. And when you become known as a Comer representative, business will roll in just for the asking.

## How Much Can You Make?

That depends on how much time you devote to this proposition. You can make anywhere from \$100 to \$200 a week. E. A. Sweet of Michigan made \$1,200 for one

month's work, and A. B. Spencer earned \$825 in one month's spare time. W. J. McCrary jumped his earnings from \$2 a day to \$16,800 in the last three years—and I could go on and on telling you about my representatives who have met with equal success. I make it easy for you to make an enormous income. I not only furnish you with all the information you need but I tell you where to go, what to say, and how to make money.

## You Get Your Money At Once

If you will mail the coupon at once I will explain how I will arrange things so that you will get your profit the same day you earn it. If you make \$30 in one day you will have that \$30 in cash in the evening of the same day. You don't have to deliver the coats or collect the money due. I do that. When you drop an order into the mail box you are through, and you have your profits in your pocket.

## Don't Send Any Money

You don't have to invest any money and you don't have to put up any capital. Selling experience is not necessary, but if you have it, so much the better. Some of my most successful representatives who are now making from \$100 to \$200 a week never had any previous experience of this kind. These representatives started in just as I am offering to start you. And they soon discovered that this was the easiest way they ever heard of to make big money.

## How to Get Started

Just send me your name and I will tell you how to start on this proposition, even if you can devote only one or two hours a day to it. Later on, when you find out how much money you can make and how delightful the work is, then you will want to put in your full time.

I have paid thousands and thousands of dollars in cash to the readers of this publication who are now my representatives. They realize what a wonderful opportunity it is. As soon as you join our organization you will have an opportunity to become a member of the Comer Thousand A Month Club and will be offered thousands of dollars in cash in addition to your regular income.

## Don't Delay—Get Started

Don't wait until someone else gets in ahead of you. Just mail the coupon and I will send you all the details of my offer. I will show you how you can have a permanent, profitable, honorable and pleasant business that will bring you a bigger income than the average merchant, doctor, lawyer or banker. I will show you how you can make \$200 a week without working as hard as you are now. Don't miss this chance. Tear out the coupon and mail it to me right away. This is the big money-making opportunity you have been waiting for.

**C. E. COMER, The Comer Mfg. Co.**  
Dept. 111-P Dayton, Ohio

## SPECIAL NOTICE

The Comer Manufacturing Company is the largest business of its kind in the world. Any man who becomes a representative is assured of fair, square, honest treatment, and will be proud of his connection with the company.

## JUST MAIL THIS NOW!

The Comer Manufacturing Co.,  
Dept. 111-P, Dayton, Ohio.

Please send me, without obligation or cost on my part, the full details of your proposition. Tell me how I can make from \$50 to \$200 a week.

Name .....

Address .....

Print or write plainly



The most important test was made recently at Dayton, O., when a pilot guided his plane to a point 1,000 miles away with no other direction than the new radio device. The method involves a new radio beacon, developed by the new United States bureau of standards, the department of commerce, the United States signal corps and the army air service. In the pilot's radio receiver the letters A and T are constantly repeated. If he is flying on the course for which the signals have been set, the letters are equal in sound. But if he swerves to the slightest degree to one side, one letter becomes louder and the other weaker, and he is directed back to his course. An ordinary airplane receiving set was used in the Dayton test.

The device consists of two coil antennae, placed to cross each other at an angle of 135 degrees. Each is a single turn of wire, 100 feet long and fifty feet high. The transmitting set is automatically connected first with one and then with the other, one letter of the signal being sent over each. A receiving set located along the line, bisecting the angle between the coils, will therefore receive signals of equal intensity from both—as long as the ship keeps exactly in this angle. The pilot is thus made independent of conditions of visibility, and an airplane can be guided in a dense fog.

It brings back to memory the opening lines of the old hymn:

"God moves in a mysterious way  
His wonders to perform."

How foolish it seems to cavil at the wonders of God's answers to prayer, when man can thus speak through the great silent spaces by radio. Surely God who made man can and does speak to his child.

### THE LIVING GOD

Dr. Thomas Curtis Clark brings out very clearly an inspiring and comforting truth in this poem entitled "WE SERVE NO GOD WHOSE WORK IS DONE":

"Our faith is not in dead saints' bones,  
In altars of vain sacrifice;  
Nor is it in the stately stones  
That rise in beauty toward the skies.

"Our faith is in the Christ who walks  
With men today in street and mart;  
The constant Friend who thinks and talks  
With those who seek Him with the heart.

"We would not spurn the ancient lore,  
The prophet's word or psalmist's prayer;  
But lo! our Leader goes before,  
Tomorrow's battles to prepare.

"His Gospel calls for living men,  
With singing blood and minds alert;  
Strong men, who fall to rise again,  
Who strive and bleed, with courage girt.

"We serve no God whose work is done,  
Who rests within His firmament;  
Our God, His labors but begun,  
Toils evermore, with power unspent.

"God was and is and e'er shall be;  
Christ lived and loved—and loves us still;  
And man goes forward, proud and free,  
God's present purpose to fulfill."

We, too, must be prophets and psalmists in our own day inspired and strengthened by the living, radiant God.

### THE HATCHING OF THE CHRISTIAN EGG

That world-renowned prohibition traveler, "Pussyfoot" Johnson, tells a most fascinating story of how, in the early days of the French Mission in Basutoland, South Africa, the wily old chief, Moshesh, said, "This message of the missionaries is an egg. I will wait until it is hatched before I form an opinion about it." Moshesh had sent a headman to watch the missionaries, but the headman himself became a Christian and when upbraided by his chief justified himself by saying, "You told me to put one foot in the church and keep the other out; I did put one foot in the church but could not keep the other out."

Contemporary with Moshesh was Sekhomo Kgari, king of Bechuanaland, a cruel sorcerer, scalawag, rainmaker, magician, who became king by securing the murder of his own brother and who sat in his khotla surrounded by a vast number of wives, concubines and an uncounted horde of children. The "first" of this regiment of wives was Keamogetse and unto her came the first-born in Khama Boikano. Behind the babe were centuries of polygamous, savage and pagan chiefs. "By all the laws of precedent and all the principles of eugenics he ought to have become a super-savage, a scheming, relentless, black butcher in a red blanket," but it didn't work out that way. For Sekhomo, like old Moshesh, had a "missionary problem on his hands," and Khama, breaking all the barriers of birth and environment, threw into confusion all theories and predictions. He heard Livingstone and Moffat tell the story of Christ and was converted and on May 6th, 1862, was baptized into the Christian faith and married a Christian woman, also a new convert. No man ever met greater obstacles or stood more bravely for his faith in Christ than Khama. He came to the throne over fifty years ago and began immediately to rule as he thought Christ would rule if he were king. He drove the whisky traders from the country and, though they were for a long time backed by the British government, he finally won his noble battle. Long before any white man had lifted up his voice for Temperance in South Africa, Khama, the black king, had demanded, secured and enforced prohibition throughout his vast territory to the great blessing of his people.

Let us faithfully plant the Gospel egg in the

# "Christmas Yet-to-Be"



WHILE you look forward to the joys of this Xmas season, have you thought of the Xmas of next year and other years to come? Think what those future days may mean to your family without you and the comforts you provide.

Of course the real joy of this glad season cannot be bought. But there are things that contribute to well-being and happiness which you would like to assure your loved ones on other Xmas days.

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hearts of American youth and in due time the Holy Spirit will see to it that it is hatched out into a noble character.

### FINDING THE TEN COMMANDMENTS

Professor Grimm of the University of Munster, Germany, it is said, has deciphered ancient tables found on the Sinaitic peninsula and supposes them to be the original tables of the law, the Ten Commandments, given to Moses. One can hardly give unqualified assent to this assumption considering that the Bible record says the original tables were broken by Moses and that the duplicates made by him were carried in the Ark of the Covenant into the Promised Land and were in the keeping of the nation for many hundred years.

The first edition of the Ten Commandments would be valuable for collections of rare first editions. But for everyday use any of the later editions of the decalogue will do very well. There are more than two million copies printed every year in the most popular book in the world. A few of these commandments seem to have been written in the hearts of nearly every tribe of men on earth: "Thou shalt not steal; thou shalt not kill; thou shalt not lie; thou shalt not commit adultery; thou shalt not covet," are basic laws of society, the breaking of which brings punishment in what we call natural ways.

The editor of *The Telegram* of Portland, Oregon, makes this striking comment on this claim of discovery by Professor Grimm: "We are fighting the same battle Moses was fighting 3,500 years ago for truth, gentleness and self restraint. It was Christ who turned the Ten Commandments over and made of these prohibitions, opportunities. Love he said made the keeping of the law a pleasure. Paul fol-

lowed by the epigram, 'Love is the fulfilling of the law,' and St. Augustine is credited with an even shorter summary: 'Love God and do as you please.'"

It is only as we write these great God-given words of the decalogue in our hearts that they have power to transform our lives into heavenly beauty.

### GROWING GIANTS

I stood not long ago beneath the shade of what is said to be the largest oak tree on the globe, the Sir Joseph Hooker oak, just outside of Chico, California. It is a giant one hundred and one feet in height, twenty-eight and one-half feet in circumference at eight feet from the ground. The spread of its branches is one hundred and forty-six feet, and if you walk around the circle of the edge of its wide-reaching branches you walk four hundred and forty-six feet. One branch is one hundred and five feet long. More than seven thousand men and women could stand together under its shade. It has been a thousand years growing and is going strong, in full vigor.

What is the secret? When we remember that it is in the same region that the giant redwoods lift their stalwart forms into the sky, we are compelled to believe that the secret is largely in the climate. These great giants grow where the California sunshine bathes them in its congenial atmosphere.

Spiritual giants can be grown in only the same way. Men and women grow great in courage and holiness when they live in the atmosphere warmed by the sun of righteousness. In homes of prayer and spiritual communion God grows the giants of the spiritual world.

## Pearls for Preachers

REV. WILLIAM J. HART, D.D., Sandy Creek, N. Y.

### THE ARMENIAN NURSE AND THE TURKISH SOLDIER

Matt. 5:44. "Love your enemies, and pray for them that persecute you." In the course of the Armenian atrocities a young woman and her brother were pursued down the street by a Turkish soldier, cornered in an angle of the wall, and the brother was slain before his sister's eyes. She dodged down an alley, leaped a wall and escaped. Later, being a nurse, she was forced by the Turkish authorities to work in the military hospital. Into her ward was brought, one day, the same Turkish soldier who had slain her brother. He was very ill. A slight inattention would ensure his death. The young woman now safe in America, confesses to the bitter struggle that took place in her mind. The old Adam cried 'Vengeance'; the new Christ cried 'Love'. And, equally to the man's good and to her

own, the better side of her conquered, and she nursed him as tenderly as any other patient in the ward.

The recognition had been mutual, and one day, unable longer to restrain his curiosity, the Turk asked his nurse why she had not let him die, and she replied, "I am a follower of Him who said, 'Love your enemies and do them good'. He was silent a long time. At last he spoke: 'I never knew there was such a religion.' If that is your religion tell me more about it, for I want it."—*Ladies' Home Journal*.

### GAVE THEIR LAST CENT FOR JAPAN

Luke 21:4. "She of her want did cast in all the living that she had." At the close of the regular Thursday night patriotic meeting at the Bowery Mission, Mr. Baker, the secretary, spoke of the fact that the *Christian*

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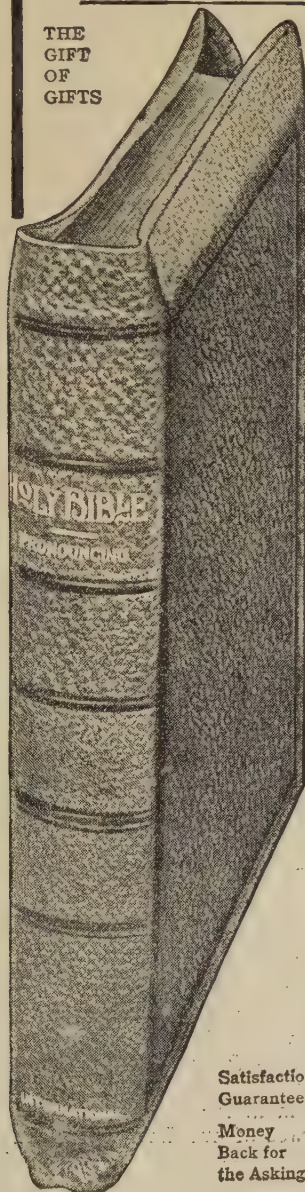
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and of Ār'pad? where are the gods of  
Sēph-ar-vā'im, Hē'nā, and I'vah?  
have they delivered Sā-mā'ri-ā out of  
mine hand?

35 Who are they among all the gods  
of the countries, that have delivered

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*Herald* the day before had opened a Japanese relief fund, and suggested that the men of the Bowery might want to show their sympathy for suffering Japan by making some small contribution to the fund. Some one passed a hat down the aisle. When it came back to the platform there was \$23.38 in it.

"I know some of the men who put money into that hat," said "Bill" Williams, "and I know they took the last penny out of their pockets to do it."—*The Christian Herald*.

#### MANY HAD A PART

1 Cor. 3:8. "Each shall receive his own reward according to his own labor." Recently an inventor examined a locomotive and found history exhibited more than one hundred and fifty improvements during the last century. Each wheel, each lever, each device was named and told the story of its inventor. One man said, "Here's my steam chest"; another said, "Here is my piston rod"; another "Here is my eccentric"; another, "Here is my converter"; but every one of these devices is now found in the completed locomotive, and the thought of each worker has proved to be immortal.—*The Brooklyn Eagle*.

#### "THAT'S MY ROAD!"

Psa. 27:11. "Teach me thy way, O Jehovah; and lead me in a plain path." One day Dr. J. H. Jowett said: The *Manchester Guardian* came the other day; there was a picture in it. It was the picture of a stormy sky and a lonely road, wet from the recent storm, and there was just a break in the sky, and at one place the sun was shining upon the road. That's my road, and I wrote and asked the editor to send me an enlargement of it; there it is on the mantlepiece.—*The British Weekly*.

#### CHRISTIANS ALL THE WAY THROUGH

Rom. 12:1, 2. Some young people were going to discuss the question, "What is the most impressive challenge to our young men and women to-day?" One friend of these young people gave his answer as follows: The most impressive challenge which to-day makes to young men and women is this: Do you dare to be Christians all the way through to the center of your lives? There is plenty of half-Christianity, quarter-Christianity, one-hundred-per-cent American Christianity (or Methodist, or some other variety.) But a Christian life which is positively Christlike in its business, pleasure, politics—in all human relationships everywhere that is the one thing needful. And in it there is great reward!—*The Epworth Herald*.

#### MUTE WHEN COVERED WITH GOLD

1 Tim. 6:10. Many men cannot stand financial success. Getting money may develop their characters; having it ruins them. An old legend says that Moses used to play the shepherd's pipe as he tended his flocks upon the plains of Midian, and that when he went up

to die on Nebo's top he gave his old flute to the priests, who used, on high occasions, to play it before the Lord. In time, however, it seemed unworthy that this simple shepherd's pipe should have touched the great Moses' lips; so they covered it with gold. But the gilded instrument would play no more; it shone externally, but it was mute.—*Dr. H. E. Fosdick*.

#### LORD SHAFTSBURY'S NURSE

Matt. 25:35, 36. When one reads the biography of Lord Shaftsbury, one of the most influential men among all the British peers, we find him pulling a little watch out of his pocket and saying: "That timepiece was given to me by my old nurse, a servant, who in the absence of the family took care of me for months at a time when I was a little child.

I owe her, almost, more than all other teachers whatsoever." Great the influence of the titled people of England upon Shaftsbury! Wonderful his indebtedness to men of genius in his university, but what would have been lost to the world if that servant girl had neglected her duty? She drilled into the boy's mind at seven years of age, the parable of the man who was sick, hungry and in prison, to whom his friends refused help. Thirty years later Lord Shaftsbury took the words of his old nurse and translated them into his laws in the interests of children in the mines, sweeps in the chimneys, and poor women selling flowers in the summer and waffles in the winter.—*Dr. N. D. Hillis*.

#### JOWETT STILL LIVES

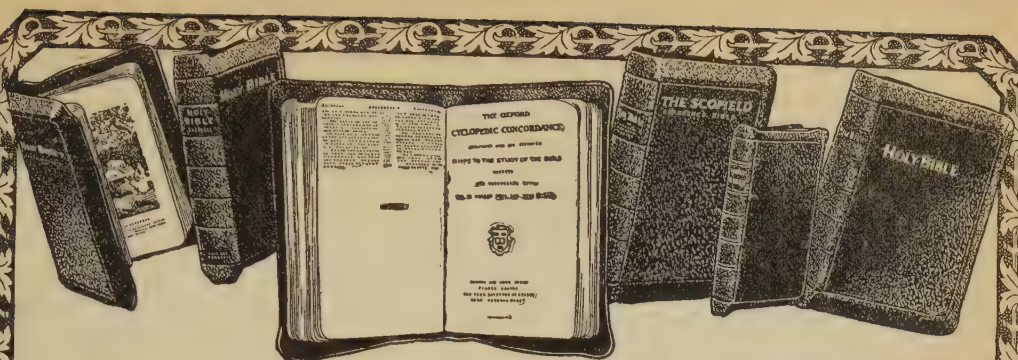
Rev. 14:13. No, Jowett is not dead. Long ago he sent me a little book of prayers he compiled in 1903 under the title of "Yet Another Day." I turned to the prayer for the day of his home-going. "God of glory, may some of the light of thy glory shine through me! May my poor life be transfigured by thine indwelling! May all the issues of my life be children of light! May all my days minister to the honor of my God!"

The author of that prayer could not die. He lives in the hearts of a few who were his friends and in the affection of thousands of readers, . . . to whom he was a friend in the time of trouble and a guide along the mystic way.—*Dr. J. C. Carlike in the British Weekly*.

#### CLIFFORD'S WORTHY BENEDICTION

Eph. 6:23. Dr. John Clifford's old age, like that of Wordsworth, was passed "in a hush of concentration and with declining notes of calm".... His benediction spoken in the meeting at Westbourne Park on New Year's Day (1923, the year in which he closed his labors) still lingers in memory:

"May the grace of our Lord Jesus Christ—everybody's Saviour—and the love of God—everybody's Father—and the fellowship of the Holy Ghost, who was sent forth for everyone, be with us all for ever."—*The British Weekly*.



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# Evangelistic Illustrations

REV. BENJ. SCHLIPF, Peoria, Illinois

## THE POWER OF THE BLOOD

Eph. 1:7; Rev. 1:6; 7, 14. We have heard often of life being in the blood. Not long ago in Philadelphia a woman of 35 years suffered from anemia and upon the physicians' advice was removed to a hospital. There it was determined that her life could be saved only by transfusion of blood. Her husband offered himself for the purpose. As she apparently was dying immediate action was taken. His arm was bared, he was etherized, his pulse artery severed and inserted into the large vein of his wife's left arm. Every beat of the man's heart sent a stream of warm blood into his wife's body. The effect was soon noticed, her strength returned and she fully recovered. Can one doubt her husband's love for her? Just so, can one doubt Christ's love, who gave his blood to redeem his enemies?

## A STOLEN DAUGHTER RECOVERED

Luke 15:17-18; 19:10. At Kingston, N. Y., a man disputed with a gipsy chief the possession of a fifteen year old girl. The chief insisted that she was his daughter, but the other man had evidence, confirmed by the girl herself, that she was his daughter. It appears that she had suddenly disappeared from her home in St. Louis. Her heartbroken father sought the aid of the police, having heard from the girl's playmates that an old woman had enticed the girl away. After many months, police in an Eastern city sent word that a gipsy band there had a girl in it answering the description of his daughter. He hastened to that town, joined the gipsy band and after some time saw the girl and recognized her. He appealed to the police, proved his claim and the girl was turned over to him. Her restoration to her home was due to her father's perseverance and patience. So Christ seeks *until* he finds the lost. How full of meaning is that word "until!"

## A FATAL SLEEP

Psa. 13:3; Rom. 13:11; Eph. 5:14. A judge from Atlanta, Georgia came to his death in a mysterious way some years ago. He sailed on the steamer Kansas City to New York on a business trip. With him were several friends with whom he had passed the hot evening on deck. When they retired he said that he would spend the night in his stateroom. Next morning he could not be found on board. He had been in the habit of sitting on the rail, holding on to a stanchion and the supposition was that he did so that night, and had fallen asleep and losing his hold on the stanchion fell into the sea. His loss was mourned by a wide circle of friends. The wonder is that

such an intelligent man should have done a thing so risky, but thousands are asleep despite much greater danger. "Awake, thou that sleepest."

## THE POWER OF LOVE

John 3:16; Jer. 31:3; 1 John 4:9. There is no power like love. I loved my little boy long before he loved me. One night I heard him say to his mamma, when he thought me asleep: "I love papa!" What a thrill of joy that gave me! I had loved him from infancy, but now he was beginning to love me. My love for him had found a response. Something like this is the feeling God has when a sinner melts under his love. Love produces love. What a power it might become in our pulpits and Sunday School classes! The reason we have so little love for Jesus is that we are so little acquainted with him. The more intimately we get acquainted with the Son of God the more shall we love him. We love because he first loved us.—D. L. Moody.

## HOW REST MAY BE FOUND

Matt. 11:28; Job 22:21; Jer. 6:16. There is rest in faith. The very act of confidence is repose. Look how that little child goes to sleep in its mother's lap secure from harm because it trusts! And, oh! if there steal over our hearts such a relaxation of the tension of anxiety when there is some dear one on whom we can cast our responsibility, how much more may you and I be delivered from all disquieting fears by the exercise of quiet confidence in the infinite love and power of our Brother-Redeemer, Christ! He will be a covert from the storm and a refuge from the tempest; as "rivers of water in a dry place, and the shadow of a great rock in a weary land." If we come to him, the very act of coming brings repose.—Dr. Alexander MacLaren.

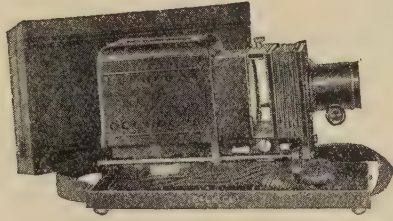
## FREEDOM

John 8:36; Rom. 8:1-4, 21; 2 Pet. 2:18-19. A man who had been in the State prison at Thomaston, Me., for 43 years was liberated by the governor. He had been condemned to life imprisonment, though insisting upon his innocence, and had been a model prisoner. He wept when he heard of the governor's pardon, and when taking leave of his fellow-prisoners. He had become old in prison and had little idea of the changes that had taken place in the world beyond the prison walls. When asked how liberty seemed he replied: "It feels like a dream. I am dreading a sad awakening now, but it seems real." Even at this late period in life the blessing of liberty evidently was very welcome to him. How much more wonderful is that liberty which

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### COUNTERFEIT RELIGION

Luke 11:39; 2 Cor. 1:12; 1 Tim. 1:5. "Look well to the money you receive for many counterfeits are being circulated." This warning often appears in our newspapers and we do well to heed it. Counterfeiters reap their largest illegitimate harvests from the manufacture of gold coins containing a large amount of gold, but not as much as genuine coins contain. Sometimes alloy is added, while others work on genuine coins. They saw them through, remove the interior, fill up the space with base metal and unite the doctored coin by brazing. The outside in every case is real gold, the alloy hidden. Something similar is being done today in deceiving the church. False teachers are removing the gold of the atonement from the gospel and substituting the alloy of reformation. Some are denying the divinity of Christ and proclaiming the divinity of man. "Look well to your religion," and do as we are so often told by manufacturers: "accept no substitutes!"

### A DEAD HEIR

Prov. 8:36; Rom. 8:17; Eph. 1: 14. A wealthy man dying in Germany years ago left the bulk of his property to his son, whom he believed to be living in America. The executors found after much search that the heir had been living in Trenton, N. J., but had committed suicide. Search among the testator's papers revealed a number of letters from the son, acknowledging receipt of quite large sums and asking for more. The last request was for \$500, but the father had heard that his son was leading a dissolute life, so he decided to send no more before hearing that his son had reformed. Such news never came! One day the young man was found dead. No one knew his father's address, and the latter died in ignorance of the tragedy, loving his son, as his will proved, to the end. How anxiously must that father looked for a letter from his son bringing good news which, however, never came! Luke 15:20 ff.

### AN OUTCAST

John 6:37; Rev. 3:20; John 1:10-12. An Italian immigrant was rejected at New York by the Immigration Commissioners. Then he went to Havana, but could not land. Next he sailed to Colombia and was not received. He returned to Cuba, trying to land at Santiago, but was sent back to the ship. Then he went to Jamaica, where the British officials also refused to receive him. He was a criminal, had fled from Italy thinking that he would have no trouble in making a new home in America. What he will finally do we do not

know, but are happy to know that there is a refuge for the greatest of sinners with Jesus, if only they come to him repenting.

### FAITH A SURE REMEDY

Mark 9:23; John 11:25-26; Rom. 5:1. A doctor was discussing religion with a minister. "I cannot understand that a man like you still believes such fables," said he. The minister replied: "Supposing you had learned of a remedy that consistently cures a certain sickness. Supposing this remedy had not only cured hundreds of your patients, but you as well. Would you not have confidence in this remedy?" The doctor said: "Certainly!" Then the minister continued: "It is just so with my faith; it rests upon experience. Others may speak of fables, but *I know* what faith has done for me and thousands of others. Formerly my heart was full of unrest. I did not know why I was in the world. I had no answer for the most important of questions. Then Christ came into my life and since then I am a new creature. Now I have peace, comfort and all else that I need." Such an experience is the most conclusive answer to all the doubts of infidelity.

### WHY THIS SACRIFICE?

1 Cor. 5:7; Rom. 5:6-8; 1 Thess. 5:10. A farmer drove into town with a spirited team of horses to make some purchases. The horses took fright and began to run. The farmer grasped the bridle of one, but could not stop them. He was dragged for some distance when one of the horses fell. The man was badly injured, and when someone said: "Why did you risk your life in that way?" he replied: "Look in the wagon." The people did so and saw the young son of the farmer sleeping peacefully on some straw. Was the father's sacrifice too great? No one present thought so; all thought his heroic deed but natural and deserving of praise. "Christ died for us, while we were yet sinners." Why? Think of the possibilities of our immortal souls. How will you repay such sacrifice?

### THE CHRISTMAS FESTIVAL

There is no religion but one that keeps a festival in which child-life is the central fact. Christmas-keeping began when the Church began to discern the childlikeness of its divine-human Head, and to understand why he took a little child and set him in the midst of men and told them to become like little children. Then, next to child-life is the "strange, sweet enigma of motherhood," which also is beatified in the Incarnation. Add to these the great, sad fact of sin, and the supreme, glad fact of a possible salvation from sin, and we reach the explanation of why the world so rejoices in the festival of the human mother and the divine Child.

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## CHRISTMAS

### CHRISTMAS

#### SUGGESTIVE TEXTS AND THEMES

Tidings of Joy: Isa. 12:2, 3; 52:9, 10; 61:1-3; 1 Pet. 1:8, 9.

Tidings of Salvation: Isa. 51:7; Luke 3:4-6; Gal. 1:3-5; Tit. 2:11-14.

Tidings of Peace: Luke 1:78, 79; John 14:27; Acts 10:36; Rom. 5:1.

Immanuel—God With Us: Matt. 1:23; John 1:1, 14; 2 Cor. 5:18; 1 Tim. 3:16.

The Sign of God's Love: Jer. 31:3; John 3:16, 17; Eph. 2:4-7; 1 John 4:9, 10.

Freely Ye Have Received, Freely Give: Matt. 10:8; Rom. 1:14; 1 John 3:16, 17; 4:11.

Divine Life Born Into the World: "Made of the seed of David according to the flesh; declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4.

The Complete Manifestation: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in those last days spoken to us by his Son." Heb. 1:1, 2.

His Coming Commands Worship: "We have seen his star in the East, and are come to worship him." Matt. 2:2.

God's Love Made Visible: "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation." Luke 2:29, 30.

Life and Death Servants of Christ: "Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life." Matt. 2:20.

#### GIVING TO CHRIST

"They offered unto him gifts, gold, and frankincense and myrrh." Matt. 2:11.

I. Gold. This was tribute to a King. We must recognize as did the men from the East, the kingship, the sovereignty, of Christ over our whole lives. All that we are, all that we have, we should surrender to him. Gold indicates that which is costly. Our religion is worth nothing if it costs nothing! Christ is worth nothing, if he be not costly to us. He costs us our time, our substance, and ourselves! Give these to Christ and he becomes all things in their place.

II. Frankincense. This was a sweet sacrifice, an offering to God. The Wise Men recognized in Jesus God himself. Paul calls on us to offer our bodies to God, "a sweet-smelling savor"—a living sacrifice better than gold or frankincense.

III. Myrrh. This was a costly and fra-

grant gum. It was preparation for death. Christ was born that he might die. We are "bought with a price." He came that we might be emancipated—be made happy. Offer God your best.

#### DID THEY MEAN IT?

Luke 2:14.

Why did the angels on the plains of Bethlehem sing of "Peace on earth" along with "Glory to God in the highest"? This was a notable occasion. Were they uttering the mind of the Father, the heart of God? Why did they not sing of salvation, atonement, regeneration, forgiveness, repentance? Can it be that deep, deep in the heart of the Eternal lies the wish for his children that they may have peace in order that the other worth while things may exist at all? Or does this just mean "spiritual peace" in the individual heart, while war—the antipodes of peace—goes right on in the world?

When we contemplate what the eyes of this generation have beheld, of the utter desolation wrought by war and the destruction it brings to all moral values—we wonder if the angels did not mean what they sang, and if we have been counting peace as central to the Christmas message as he meant it to be. Certainly the effect of the Christmas spirit is to submerge the wonted differences in race, class, calling and community, and to bring a kindly glow of forgiveness and good will into the heart. When we can keep this spirit the angels' song is fulfilled.

#### FOREGLEAMS OF CHRISTMAS

"I see him, but not now. I behold him but not nigh. A star shall arise out of Jacob," etc. Num. 24:17.

In the springtime children sometimes say, "Forty weeks until Christmas; a long time." Yet here an example of the far-seeing longings of "seers" in the springtime of a spiritual religion. It is one of the far removed "foregleams" of the Christmas star.

I. Flashes from a smoldering fire of expectancy. "The hopes and fears of all the years." Contrast the gropings of heathendom.

II. World's longing for light. As eye created for sun's ray, so eye of the soul for rays from Bethlehem's star. Why wise men journeyed. Why thoughtful lives have responded through the succeeding centuries. "Light of the world."

III. World's need of authority. "Scepter

as well as star." Sovereign of the soul. Stabilizing peaceful influence. "The Christ of the Andes" which reminds Chili and Argentina of neighborly relations.

THE SHEPHERDS AND THE ANGELS  
Luke 2:8-14.

When we think of how great a place the birth of Jesus holds in Christianity and how awful a fact it is believed to represent, the language of the record becomes quite curious in its simplicity.

- I. The circumstances of the announcement.  
1. The persons to whom the announcement was made: shepherds: men about their daily work. 2. The time: by night. 3. The heralds: the angel of the Lord and then a multitude of the heavenly host.  
II. The angel's proclamation. 1. Saviour. 2. Born. 3. To you. That he might reveal God. That he might be our example. That he might die.  
III. The angel chorus. 1. Glory to God in the highest. 2. On earth peace.

MOST JOYOUS DAY IN THE YEAR  
Luke 2:10.

Why may we associate "good tidings of great joy" with the coming of Christ? The answer is that through his coming we are assured of

- I. God's presence in human life.  
II. God's pardon of all our sins.  
III. God's peace filling the soul.  
IV. God's power giving victory over sin and sufficiently for every need.

WHAT THE WISE MEN DID  
Matt. 2:11.

The text reminds us of what should be true of all those who, like the Wise-men, desire to find Jesus.

- I. They came. Christ invites every one of us to "come unto" him. Matt. 11:28.  
II. They saw. This is like the word of John the Baptist, "Behold the Lamb of God," John 1:29, 36, and the message of the prophet, "Look unto me, and be ye saved," Isa. 45:22. This means the look of faith, John 3:14, 15.  
III. They worshiped. The heart's devotion will always follow the acceptance of Christ as Saviour.  
IV. They gave. The valuable gifts symbolized the life which we are to surrender to Christ for his service.

"What can I give him,  
Poor as I am?  
If I were a shepherd  
I would bring a lamb,  
If I were a wise man  
I would do my part,  
Yet what can I give him?  
Give him my heart."



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## THE PURPOSE OF THE BIRTH

Luke 2:11.

I. Christ was born to declare God. He declares God to us in his human life.

II. Christ was born to die. The death of Christ stands in quite a peculiar relation to his life. It is the purpose of it all.

III. Christ was born to be our Brother.

IV. Christ was born that he may lift man to the throne.—*A. Maclaren.*

## CHRISTMAS AND WORLD PEACE

"They shall beat their swords into plowshares . . . Let us walk in the light of the Lord." Isa. 2:4, 5.

Ideas of world peace are not new. Here is one whose merit has preserved it through more than two thousand years of speculation and strife. Crystallized in the advent, it has grown in favor with the centuries.

I. Centers round a particular individual. Elaborated by highest ethical spirit. Vitalized by religious plan—from "mountain of the Lord's house." Late world conflict revealed futility of war. Every participating nation desires to evade responsibility for starting it. Given the law of righteousness as revealed in Christ, international peace could prevail easily.

II. Basis in world-wide brotherhood. "Wolf and lamb," Isa. 11:6. William Penn's treaty with Indians. Canada's fortless boundary line. The economic benefit of "good will among men" seen in stock exchange and in mission fields.

III. Fellowship in glorious life-program; "walk in the light of the Lord." Opens channels for nobler service—"heroes of peace"—Grenfell, Sheldon Jackson, Paton, etc.

When the hand that sprinkles midnight

With its powdered drift of suns,

Has hushed this tiny tumult

Of sects and swords and guns;

Then hate's last note of discord

In all God's world shall cease;

In the conquest which is service,

In the victory which is peace.

## CHRISTMAS AND A NEW IDEA

Rome allowed its subjects to have any religious ideas they liked provided they did not weaken loyalty to Caesar. But Rome was not prepared for this brand-new idea that a child born in a manger and reared in a carpenter shop was the royal prince of heaven, the Divine One.

That rocked Rome to its foundations. In the days of Tiberius ten thousand slaves were slain in the arena in a single exhibition, and here came a religion claiming that the life of every man was so sacred to God that even kings would be held responsible for beggars. That is the revolutionary idea that came out of Bethlehem, and has shaken about all the kings off their thrones.—*Rev. J. F. Cowan, D.D.*

## GOOD WILL THAT MEANS SOMETHING

Dr. Guthrie, in his autobiography, describes an old Scotch parishioner at Airbirlot, "who died, as he lived, a curious mixture of benevolence and folly." The lawyer who drew up his will, after writing down several legacies of five hundred pounds to one person, a thousand to another, and so on, at last said: "But, Mr. ———, I don't believe you have all that money to leave." "Oh!" was the reply, "I ken that as well as you; but I just want to show them my good will." But God's "good will toward men," is no mere pretense of bestowing gifts. It means that while on earth we may have "the peace of God, which passeth all understanding," and "joy unspeakable and full of glory."—*Sunday School Chronicle.*

## IN A MANGER

Here's another instance of a manger that's more hospitable than an inn. A Mrs. Leonard, of Dallas, Tex., two years ago placed a small basket lined with down blankets on her doorstep every night, and announced through the papers that she would be glad to receive homeless and unwanted babies. The first week four babies found a haven in that basket, one a ten-pound boy.

She said, "I do not know where they come from, and I do not want to know; but I do know that they will be well appreciated." So every night she left the basket on the step. It was the royal bed of H. R. H., the Prince of Heaven, who came to earth as a peasant's son, and found hospitality only in a bed borrowed from the stable of a cow.

I wonder there isn't a Bethlehem breed of cows. Why hasn't some one thought to give that name? No cows could have looked upon him without having the softest eyes, the most clover-laden breath, and the richest milk. I think the famed Jersey would have to give way to the "Bethlehem" cow; probably the Jersey cow is the direct descendant of those Bethlehem cattle that gave up their manger to the Son of Mary.—*Rev. John F. Cowan, D.D.*

## BELIEVING GOD'S WORD

When preaching a Christmas sermon, the Rev. Daniel H. Martin brought out a striking fact that has escaped many. He called attention to what the shepherds in the field said to one another after the angel had brought them definite word about the birth of a "Saviour who is Christ the Lord." They did not say, "Let us go and see if this thing is come to pass." They said, "Let us go and see this thing that *is* come to pass." What a world of difference between the two ways of taking God's word!

Yes, blessed fact, the thing has come to pass. Not too good to be true, it is a reality. It is a blessed reality, for it can mean our present and eternal salvation if we are willing.

## FATHER CHRISTMAS

Rose Terry Cooke puts it thus: "Here comes Father Christmas with sound of fife and drum! With mistletoe about his brow full merrily he comes." Shakespeare has reported that some say that against "that season coming wherein our Saviour's birth is celebrated, the bird of dawning singeth all night long. No spirit can walk abroad. The nights are wholesome. No planet strikes. No fairy walks. No witch hath power to charm, so hallowed and so gracious is the time!"

Saint Nicholas, whose Dutch name of Saint Nicolaes or San-Claas has become Santa Claus, stands out from the holy host as the saint of Christmas. He is the pious bishop of Ancyra, now known as Angora or Enguri, or of Myra, who gave dowries to poor girls, restored some murdered school-boys to life and became the particular patron and saint of children. He is the French child's great and good benefactor, bringing bonbons for the good and rods for the naughty. In Germany he acts as advance agent for the Christ-child, investigating the children's behavior and promising rewards.

## CHRIST IS BORN

To all earth's weary, struggling men,  
The world's sole hope seems born again,  
When breaks the light of Christmas morn,  
Lo! unto us a Child is born.

—Mary Isabelle Forsyth.

## AT THE END OF THE CHRISTMAS RAINBOW

And here and now a treasure lies wherever Bethlehem's bridge between heaven and earth touches the soul of man. It is a treasure of hope, of faith and of perfect assurance. Every human being whose life is touched by the earth end of the Christmas rainbow need but put forth his hand to feel and seize his treasure—and this inestimable Christmas gift is assurance of the love of God.

God's Christmas gift to us, after all, is the right to a daily and a perpetual fellowship, a fearless and wholly delightful companionship with him. This priceless gift from on high is waiting for us now, and always. It needs only to be recognized, accepted and enjoyed. It is ours today and for every day—if only we will have it.—*Rev. Paul P. Faris.*

## CHRISTMAS SHOWS

A Japanese mother asked the head of one of our mission schools for girls if only beautiful girls were admitted. "Oh, no," the missionary answered, "we take any girls who desire to come." "But," protested that mother, all your girls that I have seen are very beautiful." The teacher answered, "We tell them of Christ, and seek to have them take him into their hearts, and this makes their faces lovely." The mother said, "Well I do not want my daughter to become a Christian, but I am glad to send her to your school to get that

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look on her face." People are as shortsighted as this far-away mother of Japan. Some will join in the glad festivities of "Merry Christmas," and yet do not want Christ in their lives any more than this pagan mother wanted her daughter to become a Christian. Like her they simply do not see. They eagerly join the celebration of the birth of Christ without seeing it is Christ himself who makes possible their gladness, and whose perfect service would bless them forever. If they could only see! Who then but would ask for the diviner gift of Christ himself?—*Heidelberg Teacher.*

### CHRISTMAS SINGS

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

When Richard Lionheart, one of the famous old-time British kings, lay in prison in a foreign land, his favorite minstrel traveled all over the country looking for his master, and everywhere he sang the king's favorite song, knowing that if the king heard it he would respond. At length the minstrel came to the castle where the king was imprisoned, and sang there. The king heard the song, and took up the melody, and the minstrel knew that his master was there. He carried a message in song. The greatest message that ever came to earth came in song, the angels' song. Men heard it, and they responded in faith, believing that deliverance from above had come to this sin-sick world.—*Rev. R. P. Anderson.*

### THE MAGIC OF CHRIST'S BIRTH

"The light shineth in the darkness." John 1:5. An artist once drew a picture of a wintry twilight, the trees heavily laden with snow, and a dreary dark house, lonely and desolate, in the midst of the storm. It was a sad picture indeed. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. The birth of Christ was just such a light in a dark world.

### CHRISTIANITY'S VALUATION OF A CHILD

"When Herod the king heard it he was troubled, and all Jerusalem with him." Matt. 2:3. What a tremendous change in the world's thought concerning children and childhood the following incident narrated in *The London Mail* indicates: "The ten-year old daughter of a bricklayer in Liverpool was assaulted and left for dead. Traffic in front of the house where she lay was stopped on the day of the funeral. Fifty constables kept the way clear, and twenty thousand people attended the burial." Bethlehem had no such standards of child valuation. Herod could assault and leave for dead Bethlehem's first-born, and a sad wail was the only protest, but with the ad-

vent of Christ there came a better day for children.—*The Rev. William T. Dorward.*

### SENTIMENT IS KING

Sentiment is king at the Christmas time. I stood in the Post Office the other day and helped a man, whom I knew not, prepare a registered letter for mailing. The envelope was addressed to a town in Ireland. As I placed the money order which he had secured in the letter—the penmanship was really wonderful to behold—the man said to me, "It's a bit of Christmas remembrance for the old folks." Sentiment in the heart of the man with the callous hand and the unkempt garments. Sentiment is king today. In one of the homes of our church I took a sweet, wee girl upon my knee, and the first thing that she did was to turn her animated face up to mine and talk to me of the coming visit of Santa Claus. Sentiment is king today. Curly-headed girls holding whispered conferences behind the nursery door; happy lads with twinkle in the eye, hastening home from school to ply the fret-saw and the graver's chisel upon some design of oak or walnut that might have come from Berne or Interlaken—although it didn't; fair maidens foregoing the symphony concert in order to add a few more silk petals to the embroidered rose or put the final stitches upon the dainty something; young men slipping into the jeweler's shop to correct their watches and waiting to examine the solitaires; parents holding whispered conversations, quickly broken off when boy or girl appears; old men and matrons thinking and talking of the far-away friends and the long-ago-times—oh! it is a beautiful time, a happy time, a joyous time, for sentiment is king today.—*Rev. John F. Carson, D.D.*

### CHRIST AT OUR SIDE

One day I was to travel by train, says a well-known minister. I met a friend of mine, and told him where I was going. He said: "I am going the same way, but will you join me at an intermediate station?" I looked out for him, and as he came forward I said, "What class are you traveling?" He held up his first-class ticket. "Well," I said, "I've got a third-class ticket, so if you are to travel with me, you must give up your first-class privilege." He did so. I thought it gave us an illustration of a greater thing. Christ Jesus gave up his first-class privilege to travel on earth among third-class sinners. He took the lowly sinner's place and abode with him.—*Sunday Companion.*

### A CHRISTMAS HYMN

Before singing this Christmas hymn, and we all sing it in our services, tell this brief fact. The story is not very widely known.

It is interesting to know that the universally sung Christmas carol, "Silent Night, Holy Night," was written for an Austrian church

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school festival in 1818 by Joseph Mohr, who was the assistant clergyman in the Church of Rome there. The music was written by the village schoolmaster of a neighboring town:

Silent night, holy night,  
All is calm, all is bright  
'Round yon virgin mother and Child.  
Holy Infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.

Silent night, holy night,  
Shepherds quake at the sight,  
Glories stream from heaven afar,  
Heavenly hosts sing Alleluia;  
Christ, the Saviour, is born!  
Christ, the Saviour, is born!

Silent night, holy night,  
Son of God, Love's pure Light  
Radiant beams from thy holy face  
With the dawn of redeeming grace,  
Jesus, Lord, at thy birth,  
Jesus, Lord, at thy birth.

This is the only hymn written by Mohr that has been translated into English.

### STRAIGHT FROM GOD

"Six-years-old tiptoed softly up to the little low crib where one of this world's very latest hopes was lying throned and swathed in the coverlets that love had sewn for its coming. Big brother's face was gravely intent, his eyes bright and shining. He stooped far over, and gazed down at that wrinkled, peevish bit of a face. 'Now, baby brother,' he whispered into one tiny red ear half hid by the clustering black hair, 'tell me about God before you forget.'" "If only we grown-ups could remember," commented the writer. And he adds: "There was One once who did."

Yes, there was One once who did, and he is ready to tell us, and especially so at this Christmas time.

### THE CHRISTMAS RANSOM

American Christians were glad to pay \$80,000 for the ransom of Miss Stone; the Chicago millionaire was glad to pay Dr. Lorenz \$30,000 to cure his crippled child. These are only illustrations of the way the Christmas spirit works, for Christmas is the Father, so eager to redeem his children that he was glad to pay as the price the most precious possession he had.

### THE WONDER BALL

The Wonder-Ball, the gift many mothers in Germany hand to their daughters on Christmas morning, is a big, unwieldy ball of white cotton yarn that each girl is expected to knit into stockings. As the girls go on with their knitting, and the ball of yarn is unwound, they find here and there little gifts wrapped up in tissue paper. It may be a piece of candy,

a packet of flower-seeds, some chocolate or ribbons, and right in the centre lies the best of all, a silver locket or thimble. Such are the unfolding gifts of Christ to us.

### DON'T FORGET THE BEST

A shepherd boy in the Alps, while minding his sheep, saw a strange flower at his feet. He picked it up and a door opened in the hill-side. He entered and found a cave piled up with gems, in the center of which sat a gnome, who said, "Take what you wish, but don't forget the best." He dropped his flower and loaded himself with jewels, then went out, hearing again, "Don't forget the best." Once more in the open air he remembered his "key-flower," and turned back to pick it up; but the door was gone, and in a moment all his gems had turned to dust. He had forgotten the best, after all. "Take what you want and can of earth's treasures, but don't forget the best." The best of all is Christ Jesus—the Christmas Christ.

### SIGNIFICANCE OF CHRISTMAS

The Germans cherish this beautiful legend: Once a year, when the full-moon's beams connect the banks of the Rhine with a silvery bridge, the spirit of the mighty Charlemagne crosses the river to bless the cities and the fruitful fields, and then returns to his resting place at La Chapelle. Substitute for this imperial yet local influence based on sentiment, the positive and universal influence of the King of kings based on reality, and we have the profound significance of the twenty-fifth of December beautifully illustrated. More and more over the physical world Christ sheds the brilliancy of his presence, and the increase of his sweetly transforming power over the hearts and souls of men depends on their enlarging ability to appreciate him.—*Rev. C. P. Dyke.*

### LESSON OF CHRISTMAS SEASON

One of the most engaging of all the catacomb testimonies to the Christian faith, in the kindness, grace, love and faithfulness of the Good Shepherd, is known as the Good Shepherd and the seasons. In the center stands the strong, stalwart Shepherd with a lamb upon his shoulder; one hand holds a crook, the other the legs of the lamb, as if to secure the recovered creature from fear of being lost again; on either side of the Shepherd are the figures representing the seasons. Spring has roses in bloom, summer has fruits, autumn ripened ears, while "winter as an old man burns the leaves." The meaning is that the Good Shepherd cares for his sheep the year round, is with them "all the day."

The Christmas Season has its lessons too. It tells of the coming of the Good Shepherd, of Christ's leaving heaven and coming to earth to be the Saviour of men.—*H.*

## A CHRISTMAS CHIME

Keep time, keep time, wild, joyful chime!  
 Bid every heart keep Christmas time—  
 Let there be none so worn and weary,  
 Let there be none so lone and dreary,  
 That thy rich music may not fill  
 With happiness and fond good will:  
 With just a bit of hope and cheer,  
 A firmer trust in Heaven near.  
 Keep time, keep time, glad Christmas chime!  
 Loud, louder sing thy song sublime;  
 Ne'er half enough can e'er be told  
 Of that dear story, sweet and old.  
 Hark, men and women—children too—  
 List to the wondrous tale anew.

—Kathleen Kavanagh.

## CHRISTMAS VISION

It is related of Michael Angelo that when he came down from the scaffolding, from which he had for some weeks been painting the frescoes of a high ceiling, he had become so accustomed to looking upward that it was with real pain he forced himself to turn his eyes to the ground. Oh, blessed engagement possible to these spiritual orbs of ours! Would that they might ever more be so arrested, habituated, held by the countenance of Divine Love that we could never be satisfied to turn them from his face! Such engagement with God and fixing of faith upon him is the way to peace, joy, triumph over temptation, and best preparation for the delights of the life to come,—one chief element of whose felicity is expressed in the words, "They shall see his face." At this Christmas season let us engage the vision of our souls afresh with God and Christ and the beauty of holiness. "Blessed are the pure in the heart, for they shall see God."

## THE GROWING CHRISTMAS

Christmas is growing. When Bishop Hurst was in Poona some years ago he went to the great temple of Parvati, and there watched the worshippers. He asked the ancient Brahman priest who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No, there are fewer every year." "How long will this worship last?" was the next query. "God knows," he sadly replied. "What will bring it to an end?" "Jesus Christ," the Brahman answered.

A Chinaman who never could be induced to attend a Christian service, at last came one day to the missionary, saying, "I want to hear about your religion. I have heard the laughter in your house and in the houses of my countrymen who have embraced your faith. I would like to know what you have that makes people so joyous."

Christmas is growing. One way for us to make it grow is for us to make manifest that its message is glad good news.



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## THE LITTLE JESUS

The little child has the first claim to consideration while we linger in Christmas. Francis Thompson, in daring contrast to the habitual aloofness of the English poets dealing with sacred subjects, ventured upon tender and startling intimacy in his poem entitled "Little Jesus". He said:

Little Jesus, wast Thou shy  
Once and just so small as I?  
And what did it feel like to be  
Out of heaven and just like me?  
Didst Thou sometimes think of there  
And ask where all the angels were?  
I should think that I would cry  
For my house all made of sky;  
I would look about the air  
And wonder where my angels were;  
And at waking 'twould distress me—  
Not an angel there to dress me.  
Hadst Thou ever any toys,  
Like us little girls and boys?  
And didst Thou play in heaven with all  
The angels that were not too tall,  
With stars for marbles? Did the things  
Play "Can you see me?" thro' their wings?  
And did Thy mother let Thee spoil  
Thy robes with playing on our soil?  
How nice to have them always new  
In Heaven, because 'twas quite clean blue!

## CHRIST INCOGNITO

Peter the Great of Russia for nine months labored among the sailors and shipbuilders incognito. If they had known his identity, they would have favored him. So Jesus lived; and now we know that he lived as a man not of the favored kind. So he set an example of loving service and patient endurance. "The Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many."

Jesus was treated as a man; and when some found out that he was more than man they wished they had done differently. Jesus taught that we ought to treat all Christians as we would treat Christ. So, living incognito, he taught the human race an object-lesson. "Inasmuch as ye have done it unto one of the least of these," etc.

## BULLETIN BOARD SLOGANS

Wealth: baggage at the risk of the owner.

Fashion makes fools of some, sinners of others, and slaves of all.

The longer I live the more I am convinced that the world grows different, not worse.

Ignorance is the wet nurse of prejudice.

It takes two to start an argument, but one argument will start any number of fights.

Keep your temper; nobody wants it.

Whenever a day passes in which no one predicts a war which will wipe out civilization, it is to be regarded as a weather breeder!—*Religious Telescope*.

## CLUBS STUDYING THE BIBLE

A new bulletin published by the Biblical Literature division of the General Federation of Women's Clubs is further evidence of the extraordinary and far-reaching interest of the club women of the country in books.

"Knowledge of the Bible as a literary classic is essential to a full comprehension of our English literature," says the Bulletin. A bibliography of books about the Bible is given and clubs are urged to write to the Chairman of the Division for suggestions for club programs.

If your club president cannot supply you with a copy of the new bulletin, write to the Chairman, Mrs. Harry W. Rice, 3940 Richfield Road, Minneapolis, Minn., in order that you may plan some effective way to bring the books mentioned in the bulletin and others on the subject of Biblical literature to the attention of the club women of your city.—*Bookselling News*.

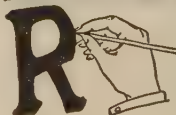
## PRAYER FOR MISSIONS

Almighty God, our heavenly Father, we bring thee thanks, and a prayer; but most of all we bring thee ourselves. We find there is no peace for us save as we are yielded to thee; nor any lasting satisfaction save as we are living thy life,—and doing thy work. We ask, each for himself and herself, What part hast thou assigned me in the tasks of thy kingdom? Prepare us for sacrifices. Open our eyes to see. Somehow, weave each one of us into thy majestic enterprise of saving the world. Constrain us henceforth to measure our privilege and duty, not our comfort or our preferences, but by the needs of others and the calls of thy providence. Quicken our sympathy for people around us and far away. Bless the work we are now trying to do and add to it. Make us strong to do our work better, and to take up new tasks. Let our hearts be brought to throb with concern for men until we cannot help assuming new burdens. So intensify our longings as to multiply our power. We ask in Jesus' name. Amen.

## BESIDES THE CLERGY

Rev. Arnold E. Look, pastor of the Baptist Church of Upland, Pa., writes: "I assure you of my real appreciation of the vast service rendered by *The Expositor*. I commend your new department for the minister's wife. I have often wondered if *The Expositor* could not appeal to others than the clergy. My own parents prefer it to any religious magazine they take."

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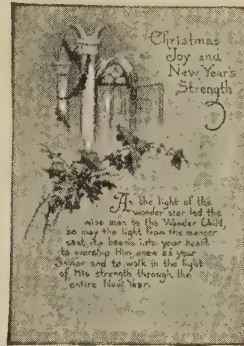
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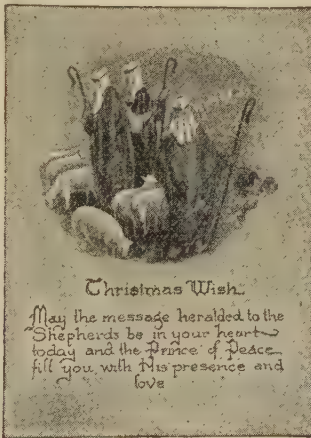
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## The Word Made Flesh: Christmas Sermon

REV. RICHARD BRAUNSTEIN, Highland, N. Y.

Text: "And Jesus increased in wisdom and stature and in favor with God and man." Luke 2:52.

The twenty-fifth day of December is the red-letter day in our calendars and our lives. Christmas is a magic name to make glad the hearts of men. It is as if the golden age had come for a week at least. The multitudes are arrayed in holiday attire and busy with play. It is the season of good will to all. As James Whitcomb Riley says, "There's a feel in the air." There is a tonic influence permeating the atmosphere and the world is stirred to deeds of kindness and benevolence. That mysterious, subtle, illusive yet ever present something called the Christmas spirit steals across the cold heart of man like the breath of an advancing summer, and warms it with the passion of a great love, which finds expression in ministering to the needs of others. That atmosphere, which is suggestive of

"Christmas bells, Christmas trees,

Christmas odors on the breeze,"

stirs mankind to the depths and fosters a spirit of fellowship and brotherhood. The hearts of the young are made merry and old men and women become as little children. A new birth is given to the affections, and otherwise dormant faculties are aroused and splendid deeds are done in the name of him who was born on Christmas Day. The poor are made happy, the hungry are fed, the sorrowing are comforted, and discouraged individuals are given a new strength. Love, that all-important factor in the energetics of the Kingdom, prevails because of the God incarnate whose other name is Love. There is joy in the world because the Lord has come.

Christ, the Lord, the King of Glory, has come down to earth. Let this be the theme of all our preaching and teaching. Let this be the theme of all our sacred song. Let all the people learn this great truth, that God has come down to the level of humanity so that humanity may be lifted up to God's level. That is the philosophy of Christianity. That is the central truth of the incarnation. Whatever else men may say about it, it is this, God has left his throne to come to earth, to dwell among men. We should never grow weary in telling this story, so that Jesus shall grow in favor with all mankind. And

he is called "Emmanuel", which means "God with us". God with us here for a little while so that we may be with him in eternity. He came to save the world from its sin. He came to seek and save the lost. The angels proclaimed his arrival to the shepherds and made known to them that the Supreme Shepherd had come to bring the lost sheep back into the fold.

God came as a Saviour. As soon as he arrived he began to knock at men's hearts. Great is this condescension of God, to stand at our hearts' doors seeking admission. Marvelous the infinite patience of God, that he still stands knocking. He can break down the doors if he so chooses but that is not God's way. He will not come unless we open. That is the patience of God. He is waiting for us. The latch is on the inside. Let it not be said that there is no room in the inn of our hearts. In the Kensington Museum, in England, there is a picture of the great Dr. Johnson sitting at the door of royalty waiting to gain admission to the presence of his king. But here is Jesus the King seeking admission to the throne-room of the subject. "The order is reversed", says a recent writer. "It is the prayer of Jesus that we open. We very often wonder if our prayers shall be answered. Do we make any effort to answer this prayer of Jesus?"

The finest gift we can offer is the gift of ourselves. Christmas means that God so loved the world that he gave his only begotten Son. It was the gift of self. The Christmas spirit means that we give not alone the material gifts which we bestow upon our loved ones and the earth's poor and needy, but that we also give ourselves.

"Not what we give, but what we share,

For the gift without the giver is bare."

Our obligation to the other man is measured by the need of the other man. We are to love as Jesus loved. We must touch the world as Jesus touched the world. It was a personal touch. Organized Christianity we are told is losing the personal note. The world is not so much in need of a delegation, or a committee, but a man; not so much an organized brotherhood, but a brother.

"You sing like a nightingale", someone said to a young woman on the eve of discouragement. The words of appreciation were

what she needed. After that she attacked the intricacies of her art with a new vigor, and she succeeded beyond her expectations. Dedicating her voice to the Master's use, she is today singing the gospel story and wooing many into the Kingdom by her sacred melody. "A kiss from my mother made me a painter", said Benjamin West, the artist. When as a mere boy he brought to her his first crude conception of art, she rewarded his effort with the kiss that sent him forth on his great career. We are trying to bring heaven on earth. We are trying to make this Christmas spirit a matter of a lifetime. We are holding conventions, making and passing resolutions and discussing ways to make our ideal possible. Jesus said, "I am the way." We must learn his method. We must absorb his teaching. His word, his method, his art, must be incarnated in his followers and made flesh.

A Scotchman was once asked if he expected to get to heaven. "Why, man," said he, "I live there!" If we wish to live in a heavenly atmosphere we must do heavenly things. If we would teach the world about Jesus Christ, we must know more about Jesus Christ. If we would bring the Christmas spirit into the lives of others, we must have it in our own lives. "The kingdom of heaven is within you." Our own personal development is a by-product of service for the Kingdom.

Tolstoy once said to a young man who was visiting him: "Young man, if you wish to make the world better you must be better." If we would make the world better we must know Jesus Christ better. Said a devoted layman to his pastor a short time ago: "What a wonderful thing it would be if the multitudes who celebrate Christmas would only become true devoted followers of Jesus and adhere to his principles and teachings throughout the year." What a wonderful thing it would be for the world, if the multitudes could catch the contagion of the character of Jesus this Christmastide and forever after regard his birthday as their spiritual birthday! That was a turning-point in the life of Philip Embury, the father of American Methodism, when he wrote in his Bible: "On Christmas Day in the year 1752 the Lord shone into my soul by a glimpse of his redeeming love, being an earnest of my redemption in Christ Jesus, to whom be glory forever and ever. Amen." It would be a turning-point in the lives of many if they could discover Jesus this Christmas season, not as a mere sentiment, not as a passion for the hour, not as a dispenser of the loaves and fishes, but Jesus the Son of God, the Saviour of the world! Jesus, the same to-day as twenty centuries ago! Jesus, the great lover of men and friend of sinners! Jesus, the comforter of the sorrowing! Jesus, the restorer of the soul! Jesus the door to the kingdom of heaven, which

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Lord Kelvin, the famous scientist, was once asked by an interviewer to name his greatest discovery. He said: "My greatest discovery was Jesus." When men discover Jesus they discover themselves. They discover the value of their souls. They learn the value of other people's souls. Men are never the same after they discover Jesus. Their viewpoint is changed. A new star appears on their horizon. They steer by that star. They no longer ask the world what it can do for them, but they ask the world what they can do for it. They are no longer concerned with the question, "What would Jesus do?" They are endeavoring to learn, "What would Jesus have me do?"

When men discover Jesus they discover their duty toward their neighbor. Wonderful the spirit that sent David Livingstone to Africa, Morrison to China, Judson to Burma, and a host of others to the four points of the compass, in answer to the question, "Lord, what wilt thou have me to do?" Because men and women are discovering Jesus every day, because they are learning the meaning of Jesus' birth, and what a great factor it is in God's plan for the world, they are discovering the poor, the needy, the erring, the lost sheep, and they are bringing them back to the fold. They are determined, with a zeal and enthusiasm and a consecration that will not down, to tell the world the story of redemption. They are putting themselves beneath the burdens of the world, and are lifting them with the great lever of God's love. Because they are learning at the feet of the great Teacher sent from God they are teaching the world how to live better.

A better world is the result of a better knowledge of God. They are interpreting the Christmas spirit to all men. They are making Christmas perpetual. Because they are laboring on, and are never daunted, they are saving the world. In the words of William Carey, they are "attempting great

things for God" and by their faith they are "expecting great things from God," and as David Livingstone said concerning himself, so can it be said of all who are preaching the unsearchable riches, "their lives are charmed until they are done."

The day will come when a saved world shall at last, much spent in doing good, move toward the Father's house. Jubilant the warriors of the Cross, when returning victorious from the sweet fight of faith they shall gather around the table of God's abundance! It shall be the Christmas season on high when those who have fought a good fight and kept the faith shall receive God's praise.

We are looking forward to that great day on high with a great anticipation. There are countless multitudes whose hearts are sad at this season, for Christmas is not without its sighs and tears. The notes of sorrow blend with the notes of joy. Many loved ones and dear friends shall not gather with us as usual. Memory is busy. We walk through the dream-corridors of our yesterdays and everywhere there are pictures. We can scarcely see them, for a mist is before our eyes. In the sentiment of Charles Lamb, we are thinking of those who have gone out on the great adventure.

"All, all are gone, the old familiar faces."

But a short while ago they went across the threshold which is between life on earth and life in heaven. They left our presence to be in the presence of God. To-morrow we too shall pass on and be with them in the other room. There is another world. Jesus, born on Christmas Day, came to earth to tell us of a place where joy and peace and rest may be had. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." He is preparing that place now. Heaven is a prepared place for a prepared people. The grave is not a terminus. It is a thoroughfare. With a lavish hand, and with a great love, God still gives. His crowning gift is immortal life.

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## The Christian a Sojourner

### Watch Night Sermon

Text: "Pass the time of your sojourning here in fear." 1 Pet. 1:17.

We are so liable to become wedded to the world that we are in constant need of this exhortation. The Apostle Peter in his previous verses endeavors to cheer us with the hope of immortality. He then goes on to exhort us to maintain a holy deportment, reminding us that as we call on the Father, our God, who is an impartial judge of all human conduct, it becomes us to pass the time of our sojourning here in fear. He does not

give us any reason to think that we can stay here. He says that we are only sojourners. It is a good thing for a Christian to hold the world lightly and bear in mind always that he is but a sojourner.

I. Consider, first, some thoughts connected with the fact that we are but sojourners.

1. A sojourner is absent from his native land. It was thus with Abraham when he "went down to Egypt to sojourn there." He felt himself a stranger and a pilgrim, and by his unsettled state he was kept in mind of his real home, Canaan. So is a Christian ab-

sent from his native country. He carries a little here, but heaven is his home.

2. A sojourner is at a distance from his kindred. There may be fellow pilgrims at his side, but so many are in the Fatherland that he sings:

"There are the good and blest  
Those I love most and best,  
And there I, too, shall rest:  
Heaven is my home."

3. A sojourner has no inheritance in the land in which he carries. Why should the Christian fix his affections on earthly things? They are transient, unsatisfying, and must soon be left behind. The traveller seeks a "better country", that is, a heavenly.

4. The sojourner's pilgrimage is short and fleeting. We are here in the world for a certain season and for some certain end. We have our work to do and each a measure of suffering to endure. But "the time is short" for either. The end of the pilgrimage comes soon.

II. Consider, secondly, some duties we owe in view of the fact that we are but sojourners.

1. "Fear". Not slavish fear; but fear of sin, fear of offending God, fear of temptation—reverential fear.

2. Haste. "The King's business requireth haste." "The night cometh." Because we are only passing along as sojourners and here so little time we ought to "do with our might what our hands find to do".

3. Contentment. A traveller does not expect to find at an inn all the comforts of home. Let us not complain of a few hardships by the way, but learn in whatsoever state we are therewith to be content.

4. Faithfulness to opportunities. Let us say: "I expect to pass through this life but once; if, therefore, there is any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now; let me not defer or neglect it; for I shall not pass this way again." "Buy up the opportunity"; make the most of life along the way.

5. Hopefulness. It is a journeying toward home. It is a sailing toward the haven. Cultivate other-worldliness. Its spirit is the very essence of true hopefulness.

Remember that you are a sojourner. Do the duties and accept the privileges of such.—H.

Dr. Jacques Bertillon, inventor of the fingerprint method of identification, has died.

Lives of great men all remind us

We can make our lives sublime,

And departing, leave behind us

Thumb-prints on the trail of crime.

—Epworth Herald.

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# The Sweetest Story of All

A Sermon for Boys and Girls

REV. ALFRED BARRATT, Dallas, West Virginia

Text: "Behold, I bring you good tidings of great joy which shall be to all people." Luke 2:10.

This story is the sweetest story that the world has ever heard. It is a story that never grows old. Other stories soon become stale and flat and we do not care to have them read over any more; but this old story is just as fresh as the sunshine and as sweet as the morning air on a spring day. There is no story that has stirred the heart of the world as the story of the birth of Jesus Christ, born of the Virgin Mary in Bethlehem of Judea in the days of Herod the King. You have heard this story over and over again, because it has been told oftener than any other story. Yet it is still full of beauty and charm, and boys and girls and even men and women call for this story in all the lands of earth. And they are always glad when they hear it as if it were of an event that happened just yesterday. It is new every Christmas morning, and the world lays aside its cares and sorrows. When the song of the angels echoes over earth and sky then the world is mirthful-hearted once again. It is a story that brings gladness and cheer. Its message is full of hope and peace.

Several years ago an ocean steamer was dashed against the rocks off the coast of Newfoundland and nearly all the passengers lost their lives. A telegram was sent to a home in Detroit announcing the drowning of the young man of the household. All hearts were burdened with grief and sorrow. But a few hours afterward there came a second message that said, "Saved". It was signed by the young man himself. That despatch brought such gladness to the wife and mother that they had it framed and hung on the wall of the home.

The beautiful message that was sent from heaven on the first Christmas morning announced the birth of the new-born Saviour. It was sent out as "good tidings of great joy." Such a glad message as this should be cherished and framed in the hearts of all the boys and girls who hear the good news.

But I am much afraid that hearing the story will not do us any good unless we are ready and willing to make room for Jesus in our hearts. One dark night a young soldier posted at a sentry box before the barracks heard the hoof-beats of his captain's horse. He went quickly out and offered his salute; and then stood there like a marble statue, until the captain called out, "Of what use to me are your tokens of respect this dark night? Open the gate so that I can ride in". There is a lesson here for all boys and girls. Of what use to our Saviour are the songs we sing, the recitations we say on the night of our Christ-

mas concert, all the honors we pay to Christ at the Christmas season if we do not give him an entrance into our hearts?

"Though Christ a thousand times in Bethlehem be born,

If he's not born in thee—thy soul is all forlorn."

We never grow weary of hearing the story of the wonderful birth of Jesus, whose mother laid him in a manger. For over nineteen hundred years the world has had the Jesus of song and picture and story. But just singing about Jesus is not enough. Looking at the beautiful pictured face of Jesus is not enough. Celebrating the glad day of Jesus's birth is not enough. Jesus is the new-born King, and as a King he expects our whole-hearted allegiance. He wants our loving obedience. The happiest boys and girls in the world are those who are obedient to the Christmas King. If we are to be beautiful in character, if we are to be arrayed in the robes of righteousness, we must recognize Christ as our King and strive to obey him and desire to be like him. Amid all the hurry and the excitement, the gift-making and the gift-receiving, the peace and good will, the joy and the cheer of this Christmas season let us stop a moment and take time to think that it is the birthday of our King.

But just one day's love and loyalty to the Christmas King is not enough to keep the heart warm and the life true for the remaining three hundred and sixty-four days. Our love and loyalty for Jesus Christ, our good will and obedience, our whole-hearted allegiance must overflow into the rest of the days and weeks and months of the year. The song and the story of the angels that sounded over Bethlehem's hills on that first Christmas day must still echo and re-echo throughout the whole year.

May this Christmas season find thousands of boys and girls eager to consecrate themselves to the supreme and inspiring task of telling the story of Jesus, thus aiding in transfiguring and transforming the whole world into the beautiful service of the Christmas King.

## SAVING A PARISH

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## A Good Man

REV. A. RUSSELL TOMLIN, Stevenage, Herts, England

"For he was a good man, and full of the Holy Ghost, and of faith; and much people were added unto the Lord". Acts 11:24.

The encomium is of Barnabas, and is one not only eloquent in what it says but in what it fails to say. It is most suggestive both in its emphasis and in its omissions. For there is more to be said of Barnabas than is stated in the text. For instance, he was generous, Acts 4:36. He sold his property and gave the proceeds of it to the then early Christian community. But the text says nothing of this. Of his preaching ability, his aptness of "exhortation", in the technical sense, the text says nothing. Nor does it say anything of the arts or accomplishments of the man; all it emphasizes is just the facts of his goodness, his obsession by the Holy Ghost and faith, and that he was the means of adding many to the Kingdom. Let us notice, in particular, these qualities.

I. Not mere ability, as—Goodness.

The Scripture emphasis is on "character" always. Not that Scripture quarrels with ability, arts, accomplishments, but it regards these as secondary. Scripture believes in integrity first, "arts" second. True greatness is always goodness. Unless it is, it is not truly great. "Most of the men whom the

world has called great", says a certain essayist, "have been great rascals. We measure their greatness by the mischief they did, by the magnitude of their butcheries . . . the noise they made, and the crimes they committed." As this writer insists, there must be "moral purpose" if greatness is to be accounted real greatness.

Then. Scripture here further emphasizes,

II. That Barnabas was not so much "art"-filled, as Spirit and faith filled.

That he was gifted, is proved by his commissions. That he was despatched on important errands, that he took missionary journeys, implies that he must have been an accomplished man. That he was an able "exhorter" and "teacher" we can readily ascertain. But though an accomplished man, the emphasis of the text speaks nothing that way, but, as being filled of the Spirit and of faith. It is an excellent thing to be "filled" with the arts of life, but finer still to be filled with the Spirit. Unfortunately the emphasis is not always there—primarily! College credentials, academic power, eloquence, charming appearance, a magnetic personality—how often these stand first consideration. To be Holy-Ghost-filled, faith-filled, are much more important. The highest type of man, Scrip-



turally speaking, is the man who glows with spiritual passion, whose life is filled with God. Given that, and he will know where to rank his arts, his abilities, his mere academic attainments.

The latter part of the text shows a very natural connection between

III. The consecrated, Spirit-filled life and results.

"Much people were added unto the Lord." Can anything else be expected? The two utterances are not disconnected, though they may seem to be. Here is a similar experience. "And they were all filled with the Holy Ghost". What was the sequel? "And the

same day there were added unto them about three thousand souls". It's the Holy Ghost men who are qualified to win souls. It's the men filled with the passion for souls, burning in love towards them, who win them.

More, when a man is filled with the Holy Ghost, and with Holy Ghost power, that same power will be communicated to all, (academically speaking) he may have. It will communicate itself in real baptismal significance to his arts, his eloquence, his intellect, and all he may possess. Barnabas is the type of man of whom we want multitudes more. God increase their number!

## The First Christmas Service

REV. JOSEPH C. ROBINSON, Easton, Pa.

Text; "And there were in the same country, shepherds abiding in the field." etc. Luke 2:8-17.

I. The Place. The first Christmas service was not held in temple or synagogue, but out of doors; not under the glowing sun, but beneath the silent stars.

II. The Time. Although it was night, yet it was not dark, for a great light—"the glory of the Lord"—shone all around and lighted the place of the assembly.

III. The Congregation. The congregation was small, but there was no vacant place. So far as we know, it was composed wholly of men, not of the rich and great, but of the poor and lowly. They were shepherds "abiding in the field, keeping watch over their flocks by night." They were not gathered for worship, but for a round of common duty; but being faithful, were accounted worthy of the highest privilege and richest blessing.

IV. The Preacher. The preacher came from "the land that is very far off," "the better country," and was a notable one, even "the angel of the Lord." Nothing is said of his personal appearance or dress, and we are not told whether he stood before them, or above them in the air. But what is vastly better, we are told what he said.

V. The Sermon. The sermon is short, but every word is full of meaning. It has three parts.

1. In the first, the preacher puts his hearers at ease, arouses their interest and suggests a duty. He puts them at ease by saying "Fear not;" excites their interest with, "Behold, I bring you good tidings of great joy;" and suggests the duty of publishing the "good tidings" by the words, "Which shall be to all people."

2. The second part contains the great throbbing heart of the angel's sermon. It is warm with heavenly love and instinct with heavenly life. Here it is: "For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord." It is as if he had said: "The long line of prophecy is

fulfilled; that for which ears have listened and hearts have hungered is now come to pass; the City of David has at last received her king; the Christ is born; God is manifest in the flesh; Emmanuel." He is born "this day;" not yesterday, for God's love for man is so great that he cannot withhold the "good tidings of great joy" for a single day. And lest in their humility the shepherds might think that "the good tidings" were not for them the preacher made it personal: "Unto you"—shepherd—"is born this day—a Saviour."

3. The third part is by way of confirmation and assurance. The shepherds need not rely wholly on the preacher's declaration, for somewhere in the City of David, the babe, wrapped in swaddling clothes, was lying in a manger, and they could go and see for themselves.

VI. Worship in Music. The sermon is preached, but the first Christmas service is not yet ended. There has been preaching of the highest sort but as yet not one note of song. The chorus choir now comes into view—"a multitude of the heavenly host"—and joins with the preacher in making the earth resound and heaven's high arches ring with sweetest melody. It is preeminently a song of praise to God, a burst of melody,—spontaneous, glad and free. It comes from sanctified hearts, devoted to God and in sympathy with men. The heavenly voices unite and blend; the volume swells; it reaches up to heaven; it fills all the earth. Rejoice, O heavens! be glad, O earth! for angels are hymning redemption's song.

Listen to its exalted strains: "Glory to God in the highest, and on earth peace, good will toward men."

1. The first note of this hymn of the ages is struck in heaven. "Glory to God" for the gift of his love, and "glory to God" accruing to Jesus Christ—world without end.

2. The second—if a lower note—is very sweet to mortal ears: "On earth peace, good will toward men. "It is heaven's blessing on the visit of the Dayspring; it is a prophecy

of earth reconciled to heaven, and a promise that men shall dwell together in unity. The song is brief, but it reaches up and touches the heart of God; it reaches down and touches the hearts of men, and causes them to throb with common joy."

The Redeemer is come. The sermon is preached, the song is sung, and the heavenly visitants have gone away. But is the first Christmas service ended? Not yet; no, not yet. A sermon is never ended,—at least, not until its truth has been received and wrought into life. A song is not ended until the hope it has kindled has become fruition. Often it is immortal.

VII. The Leaven of the Truth. After the sermon and the song a sacred stillness enfolds the waiting congregation. The truth begins to work in the hearers' hearts. At length there is a stir, and—as by common impulse—the shepherds say to one another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Notice particularly what they said, not: "You go, and we will watch the flock," but, "Let us go." Not, "Let us wait until tomorrow," but "Let us now go."

The Story Believed. Observe their faith. The thing they wished to see "is come to pass," and back of the angel's message they see the authority of the Lord. They believed; the truth gripped their hearts; they longed to see; they came with haste; they found the Babe, they saw the new-born King, the Christ of God, the Saviour of the world. How long they looked and adored we are not told.

The Story Told. But we are told that "when they had seen, they made known abroad the saying which was told them concerning this child." The "good tidings" were indeed "great joy" when shared with souls that were burdened with sin and weary with waiting for the promised Saviour.

The Service Ended. Now the record of the first Christmas service is ended, but the sermon and the song go on forever.

Our Hearing. We hear the angel's sermon; listen to the song of the heavenly choir, and see how the shepherds applied the truth of both.

Our Telling. Now it remains for us to follow their example, make haste to see the Christ as the King of our hearts and the Lord of our lives, and to publish abroad what a Saviour we have found.

Come. Come now! let us take the truth of the first Christmas service to our hearts: unto us "is born. . . a Saviour, which is Christ the Lord."

Worship. "O come, let us worship and bow down: let us kneel before the Lord our Maker."

Speak. Now that our hearts are thrilling and our voices jubilant, let us tell the story, so that men shall hear and Christ be born within, their hope of glory.

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# Christmas Day: Children's Sermon

## God's Christmas Present

REV. M. G. GOSSELINK, Philadelphia, Pa.

John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christmas will soon be here. Everyone is thinking about the presents they will give, and wondering about the presents they will receive. A little boy told me the other day that he wanted a watch, a football, a gun, a train, a dog, and a pony. Quite a long list, don't you think so? I hope that he will get them all.

What a busy time it is. The stores are filled with shoppers; the trolleys are jammed; and the streets are crowded. We rush about to find suitable gifts for father, mother, sister, brother, and friend. We wrap our purchases in attractive packages; hide some of them away till Christmas morning; while others we send off via parcel post. Holly wreaths are hung in the windows and we spend a long time in trimming the Christmas tree. Why do we do all this? Because we celebrate the birthday of Jesus in this way. I heard of a little boy who thought that Christmas was the birthday of Santa Claus. He had the wrong idea of the day, didn't he? I hope that you haven't.

We give presents to those whom we love; and our parents and friends give us gifts because they love us. The best present that was ever given on Christmas Day was given to the world by God when he sent Jesus to earth as a little babe in the manger at Bethlehem. He gave us that present because he loved us so. On Christmas Day let us think of God's present. He gave Jesus to you and to me to be our Saviour.

On that first Christmas Day the little Lord Jesus received some gifts too. The wise men from the East came to visit him and brought him "gold, and frankincense, and myrrh". Ever since that time he wants men, and women, and boys, and girls to give him a gift. Do you know what he wants? He wants each one of you for his own. He says, "Give Me your heart". Give it to him.

If you take the present God offers, and if will give Jesus your heart, you will have the happiest Christmas you have ever had. Then too you will want to make others happy as he did.

There was once a Roman prince who had heard the story of Jesus from a missionary but he didn't want to give his heart to Jesus. On Christmas eve he sat in his fine dining room at a table laden with delicious food. Just as he was about to eat he heard a tap at the window and looking up saw the face of a beautiful child and a sweet voice said, "The Christ Child is hungry". The prince was very

angry and told his soldiers to drive the child away. They did so, and as the prince took up the food it turned to ashes. Again he heard a rap and the child's face re-appeared, and the same voice said, "The Christ Child is cold". More angry the prince again ordered the soldiers to send the child away. When they did so the prince began to shiver. He had his servants pile great logs on the fireplace but it did no good. He became colder and colder and it was freezing in the palace.

Then the prince realized that he had made a mistake, and springing up he went out into the darkness to search for the child. He wandered about the streets, and as he passed a wretched hovel he heard the pitiful cry of little children. He opened the door and found a poor mother and five little ones suffering. They had no food, no fuel, and very few garments. He took pity on them; brought them to his palace; fed, clothed, and warmed them; and once more he heard the tapping at the window; once more he saw the face of the Child; and the sweet voice said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me". Then his heart was filled with joy and gladness and he gave it to Jesus.

Let us make Christmas a merry one for others. Let us give our hearts to Jesus.

### How God Forgives

Matt. 5:44. An English officer riding over the battlefield with his servant, noticed a wounded enemy soldier. "Give the poor fellow a drink from the water-bottle," he said. As the servant stooped down the soldier fired, and missed. Stepping back, he said: "What shall I do now, sir?" "Give him the water all the same," was the noble officer's reply. God forgives—not once, but countless times. Through all our disobedience and waywardness, he never tires, but loves us to the end, until at last we return in penitence to him.—*Sunday Circle*.

.....

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## WATCH-NIGHT SERVICE

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:15.

Most people are thoughtful at the end of the year. It is a practice hallowed by universal custom to then pause and think. The close of one year and the beginning of another—watch-night on the ridge between the years—is a good place to stop and take a backward and a forward glance.

I. The thought of this remarkable verse we are studying is that no part of life is isolated, that each period of it is connected both with what has gone before and what is to come after. We are today what we are by means of the past. What we will be tomorrow is conditioned on what we are today. Manhood is related to childhood. Age is related to youth. That which hath been is found in the now, and God requireth that which is past. The knowledge we have comes out of the study and thinking of the past. The skill we have in art or music or in our trade, comes out of past patience and practice and progress.

The character we each possess now has come out of the past. "That which has been is now," only it has been growing by what it fed upon. "By resistance or by yielding to various influences brought to bear upon us, we come to be what we are—strong against temptation or weak before its alluring power." Our habits and states of feeling of today, come out of the habits and states of feeling in the past. Do you take a gloomy view of life? If so, it is because you have been encouraging yourself in the past to sit in shadows. Are you fretful? Then you have grown so by allowing yourself to be fretful. Are you a worldly and unspiritual Christian? If so, is the result of the past—of permitting yourself little indulgences that were worldly, or little lacks of attention to prayer and Bible-study and spiritual meditation and acts of Christian service.

II. This meaningful verse may well be used to bring us another Watch-Night lesson, namely, that God requires a recollection of the mercies that are past. Our strongest emotion at this time should be one of gratitude. Liter-



ally speaking, there has not been a single hour in all the past that God has not been showering his favors upon us. How many ills he has kept us from! How many positive blessings he has bestowed. The uppermost thought of our hearts at this season should be one of deep and earnest thankfulness. In requiring of us the past he certainly requires the grateful remembrance of past blessings.

III. Then, too, in requiring that which is past God asks of us a thoughtful recalling of the many means of improvement he has given. Have we used them? Each one given increased our responsibility. You have been a hearer of the word. Have you been a doer of it? You have had your conscience frequently appealed to. Has your conscience grown more sensitive and true owing to your obeying it in the past? Has your heart been growing more

tender, your will stronger, your power of doing good greater? These things ought to be so if you have been improving the good opportunities that have been coming to you day by day as the years have been gliding by.

IV. God requires that which is past also in the sense that he wants you to review it in order that if there be room for making amendment you may at once begin it. If we have made mistakes in the past God wants us to recall the past in order that we shall not make the same mistakes over again. Seek God's help anew, and enter the coming year with all the help the past can give you. A past mistake, its warning, may be a help. Don't wreck on the same rock twice. A past success, its inspiration and the new strength gained in the success, may be a great help.—*H.*

## Great Texts and Their Treatment

### ADVENT MERCIES

"Through the tender mercy of our God, whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78, 79.

I. The condition of the world previously to the advent of Christ.

1. A state of ignorance.
2. A state of danger.

II. The mercy of God toward the world in that condition.

1. Undeserved.
2. Unsolicited.
3. Seasonable.

III. The manner in which the mercy of God was manifested.

1. He sent his Son to enlighten it in its ignorance.
2. He sent his Son to guide it in its danger.

### THE HEALING SUN

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

I. The comparison of our Lord Jesus Christ to a sun.

1. His unapproachable pre-eminence.
2. His benignant influence.
3. His relation to the whole world.
- II. His restorative or remedial efficacy.
1. In the world.
2. In a country.
3. In an individual.

III. The persons to whom his efficacy is confined.

1. Who are they?
2. Why are they the sole recipients of the promised blessing?

IV. Christ as the sun of righteousness.

1. Christ is the center of the spiritual world.
2. Christ is the source of light.
3. Christ is the source of heat.
4. Christ is the object of attraction.

### TRUE RELIGION TO PREVAIL

"All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nation shall worship before thee." Psa. 22:27.

I. A description of true religion.

1. It includes remembering.
2. It includes turning unto the Lord.
3. It includes worshipping before him.

II. A prediction of the universal prevalence of true religion.

1. This prediction is contained in the book of God.
2. It is accompanied with the promise of an agency that secures its fulfillment.
3. It is already partially fulfilled.
4. There is no natural improbability in its literal fulfillment.

### THE FIRST CHRISTMAS SERVICE

Luke 2:8-15.

1. The church—"in the field".
2. The congregation—"shepherds keeping watch over their flocks by night."
3. The choir—"a multitude of the heavenly host praising God".
4. Their song—"Glory to God in the high-est, and on earth peace, good will toward men".
5. The preacher—"the angel of the Lord".
6. His text—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day," etc.
7. The results—"The shepherds said one to another, Let us now go and see this thing

which is come to pass, which the Lord hath made known unto us. And they came with haste and found. . . . the Babe lying in a manger."—*Rev. W. W. Holmes, Pastor Noel Memorial Methodist Episcopal Church, Shreveport, Louisiana.*

#### ALL MEN SHALL BE BLESSED IN HIM

"His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."—Psa. 72:17.

I. The renown which the Saviour shall acquire. The sources from which it is derived.

1. It is derived from the constitution of his person.
2. It is derived from his work.
3. It is derived from his reward.

II. The influence which the Saviour shall exert. The duration through which it shall last.

1. Its beneficial nature.
2. Its universal extent.
3. Its unworldly methods.

#### CHRIST IN THE HOUSE: OR HOME RELIGION

(We need more sermons on the home. The home is strategic. Win the home and you win the world, the Kingdom. The following is certainly a very suggestive outline on this important theme.)

Text: "And it was noised that he was in the house." Mark 2:1.

Many houses are only the abodes of men and women; some only of those full of evil spirits, or the spirit of evil. But all the joys, activities, aspirations of our homes should be prompted and controlled by an ever-present Christ. Take Christ home with you. That is what Zaccheus did. Jesus said, "This day is salvation come to this house."

I. Christ in the house cannot remain a secret. "It was noised that he was in the house." If in our hearts and homes Christ will soon be known as there.

1. And he will become an attraction. "Many were gathered." "Unto him shall the gathering of the people be."
2. He will become an instructor. "He preached the word unto them."
3. He will become an inspiration to extraordinary effort. "They uncovered the roof."

II. Christ in the house is a great blessing to those outside. He not only blesses them with Divine instruction, but also with

1. The blessing of healing. "One sick of the palsy."
2. The blessing of pardon. "Thy sins be forgiven thee."

III. Christ wants to dwell in our homes. "Behold, I stand at the door and knock." He will bring purity, joy and gladness with him. He sups with us. He becomes one with us.

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### WHERE IS HE? THE CHRISTMAS QUESTION

"Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." Matt. 2:2.

The Bible sets men thinking. One way is by asking questions. In the 1189 chapters there are 3,298 questions. Indeed, only 435 chapters are without a question. One chapter in Job, the thirty-eighth, has as many as forty questions. There are twenty-two questions in 2 Samuel, chapter 19. In the New Testament, 1 Corinthians, chapter 9, stands first with 20 questions. The Gospel of John, chapter 7, has nineteen questions. The question of the text awakened thought.

I. "Where is he?" is the first question of the New Testament.

It is noteworthy because the first question of the Old Testament is, "Where art thou?" The Old Testament turns the searchlight on the First Adam; the New Testament reveals the Second. The Second Adam is Christ.

II. This is the first of all questions in importance.

Man's order in personal pronouns is "I" first, "thou", second, "he", third. Only the first is a capital. God's order is "He", then "Thou", and lastly the man himself "I". Give the first place to the Saviour; then your brother's place, and your own will be properly discerned.

III. This question was asked by notable men.

Men who were known as "Wise". Men of wide outlook. Men of discerning eyes. The importance of the persons who ask a question adds importance to the question. This is the first question, and it is first in importance.

IV. The question was divinely answered.

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The answer came from the Bible. There is no torch to compare with that. The Bible must be obeyed if the full answer is to be received. Some of us see no stars because we have not obeyed the Book as far as we understand it. Follow the star you see, and it will surely lead you to the King. Obey as far as you know.

V. This question may be wisely asked to-day.

You ask and await an answer? You can obtain no answer from the world. But humble and obedient seekers have the answer given to them. Listen for the answer at this Christmas time. The answer is given through inward experience as well as through outward testimony. Ask it. Listen. Obey as far as you know. Hear outward testimony. It will be confirmed by inward testimony. Where is He?

### THE AMERICAN HOME—A PAGEANT

This was given by the Williamsport School of Religious Education for the Lycoming County S. S. Association. The general Director, W. C. Rittenhouse, was the pastor of St. John's Reformed church, and the superintendent of the School of Religious Education. The various episodes were divided among the different churches, a fine example of Christian co-operation. The program was as follows:

Prologue, The Spirit of Christian Patriotism.

I. Early Colonial Homes.

Pine St. M. E. Church.

1. The Puritan Home.

2. The Dutch Home.

3. The Quaker Home.

II. Children's Pageant.

First Baptist Church.

III. Arch-enemies of the Home.

Disciple Church.

Arch-enemy, Spirits of Neglect, Falsehood, Inordinate Love of Pleasure, Irreverence, Selfishness and Unbelief.

IV. The Stanton Home.

First Presbyterian Church.

Father, Mother, Son, Daughter, and Neighbor's Child.

V. The Lake Home.

First Evangelical Church.

Father, Mother, Daughter and Nurse.

VI. Spirits of Light.

St. John's Reformed Church.

Spirits of Open Bible, Faith, Truth, Happiness, Christian Parenthood, Co-operation, Love, and a number of Guardian Spirits.

VII. Modern Christian Home.

St. Matthew's Lutheran Church.

Father, Mother, two Girls and two Boys.

A note at the end of the program says that the aim is to call public attention to the vital need of the Family Altar in every home, and asks for the signing of Family Altar Pledge Cards, to be obtained of the S. S. Superintendents of the respective churches.

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To all church societies  
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The text of the pageant was written by Minnie K. L. Karnell and published by the Westminster Press.

(The three colonial homes were of course presented in stage setting and costumes appropriate to the three types.

The "Stanton Home" is one that neglects church and Sunday School for the Sunday newspaper and the motor car.

The "Lake Home" is a fashionable one where the parents are devoted to society and pleasure and the children are left to the servants.

The "Modern Christian Home" speaks for itself, as do the other items of the program.)

### SIGNAL-LIGHTS

"And set up a sign of fire in Beth-haccevem." Jer. 6:1.

The use of Signal Fires in ancient times. They were used by all nations in the far-away past to give alarms in times of public danger, and especially on the approach of an enemy. The Greeks, Romans, etc., so used them. So the Jews used them. The danger of the Benjaminites in the text. The Jews had been a long sinning people, and God a long-patient and merciful God, but his patience was exhausted. And so an overwhelming national calamity is at hand, and therefore the Prophet gives the warning in striking language. The pealing trumpet, the blazing beacon Beth-haccevem, "evil out of the North." What more forcible figure could be employed? The alarm—seeking safety—preparing for defence.

I. Signal-Fires needed in the spiritual experience of men? The beacon-light should be clearly seen. What use would a light-house be if the light should be dim, and seen only close at hand? The beacon-light should be readily understood. How many stories of battles lost through mistaken signals. Gen. Sevier and the smoke of the Indian encampment. The beacon-light should be steady in its burning. Fitful, capricious and uncertain—no reliance.

II. Warnings God has provided against the perils of sin.

(a) The Bible—"Ye must be born again." "Believe on the Lord Jesus Christ," etc. "Now is the day of salvation," etc. (b) The conscience of man. What is the conscience? An inward monitor. The voice of God in the human heart. A signal-light that points out right and wrong—alarming. (c) Punishment of sin in the present. Some men's sins are open beforehand, etc. Drunkenness, gambling, embezzlement, selfishness, indifference to religion, procrastination. Fires of God blaze from the heights of life's experience!

III. How may we help God in kindling his signal fires, or making them burn more brightly?

(a) By preaching Jesus. What the minister does. What his church does. (b) By consistent Christian living. The oft-repeated objection—"Baby act." "Under Aunt Mary's practicing." (c) By seeking to save others. "They that be wise shall shine—turn—as the stars forever," etc. Story of Inchcape Rock and its bell. Putting out the signal lights. No one here but sees the lights now.—S.

"Drab shades have ever been associated with the practice of piety, which is queer when you consider what a futurist the Lord is in ravishing colors."

"I have learned that an answer to prayer is no little and frivolous gift to satisfy some human whim; but it is a stern and beautiful thing to bind us to God."

"He was occasionally irritable and exacting like other good men who feel they have earned the privilege of being disagreeable."—Corra Harris.

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# Experience With Boys

REV. D. W. HASKEW, Tuskegee, Ala.

There is a period in the boy's life before he is old enough to become a Scout, when he is sadly in need of a leader and when his sports should be under supervision. Between the ages of seven and twelve he is a problem to his parents, his teacher, and even to himself. He is thrilled with ideals and aspirations known only to himself. He is just coming from under the close attention of his mother and the care of the family nurse, and a wide world is open before him for his conquest. He looks forward to the time when he can join the Scouts and don the regulation uniform, but what can he do until that time?

Being a great lover of boys I have tried to enter this period of life with them, and have found them more responsive at this time than at any other period of boy life. I called a meeting of the boys between the ages of seven and twelve in the town where I was pastor, and talked over with them their needs and wants, and out of that meeting came an organization that we named "Path-Finders". As those boys gave expression to their desires and wants, it was evident that they craved an out-door training, and that they wanted to get away from the ordinary life about the home. They were anxious to penetrate the unknown and to assume responsibilities of protection and leadership. When I outlined to them what I had in mind they were filled with enthusiasm, and the organization had to be perfected.

I let them know that the organization contained some secrets that they would be expected to keep for a month, and that if we were to go to the woods on hikes and camps, that they must learn well the idea of obedience to their director. I had them to come to my study for their initiation. They were blindfolded at the door, and only one admitted at the time. The room being dark and chairs being placed about over the room, the blindfolded boy was turned loose in the room and ordered to walk. While he staggered about, I was telling him that he was on a hike, and he was his own master, and that being too young to know of danger, he was constantly bumping himself against the chairs and the wall. Then I advanced and took him by the arm and directed him with speed about over the room without danger or hurt to him, all the time telling him that his director was with him on the hike, and that he could see the danger and keep him from all harm. "All you have to do is to surrender to the leadership of the director." Then I would stop him in front of a chair in which I had placed a plank in which were four rusty-looking rubber nails. Taking the blindfold from his eyes I asked him if he believed what I said. "If I

tell you a thing will hurt you, would you believe that? If I tell you a thing will not hurt you, would you believe that?" Of course he is ready to believe. Then I tell him to look behind him, and that he will see four nails, and that he can sit down on them and they will not hurt him. I prevent his hands from touching the nails, and urge him to sit down. He may have to be pushed down on the nails, but when that is done I have a fine beginning for a few words on obedience, and it is a lesson that will never be forgotten.

I use another test that leaves a lasting impression on the boy's mind. I place a block of wood on the floor that is about six inches in thickness. The boy is led into the room blindfolded and I pick him up, and struggle as though I am placing him on a high elevation. Finally he is left standing on the wood, and then I tell him that he can jump off and it will not hurt him. It takes untold faith in the word of a man for a boy to make the leap in the dark, but after they have learned the lesson of the nails it is a great surprise how many will take the leap without a moment's hesitation.

When any one takes a company of small boys to the woods nothing is so essential for the well-being of the campers as that they shall have confidence in the one who is with them, and that they must obey without question. When this lesson is drilled deep into the mind and heart of the boy the problem of supervision has been settled. I give them to understand that it was not my purpose to deceive them, but that by a combination of circumstances they had deceived themselves, and that I was telling them the truth of the situation involved. When they are in the woods they may want to do certain things that are not best for them to do, and all that is necessary is to remind them that they could be mistaken.

Can any good come from the winning of the boys of the age mentioned? Any pastor who will take the time and put forth the effort, can win his way into the hearts of the smaller boys and can tie them to the Church and Sunday School, and can become an untold power in the making of character. A boy becomes a better boy when he learns the lesson of obedience, and when he is given the open field in which to exercise himself. There are a thousand things that can be learned in the woods at play that will make a boy cleaner in life and more noble in vision. A good leader of boys can do effective preaching in a few words while they lie around the camp fire at night. Boys between the ages of seven and twelve do not need so many "don'ts" in their training. What they need and crave is

one who can experience their life and who will get down with them and call for them to follow.

I have tried out this organization in a number of towns where I have been pastor and it never fails to win and hold. No boy is allowed to join who smokes cigarettes, who uses bad language, and who is not willing to put some time in the study of nature and nature's wonders. I train them how to build tents, camps, and how to swim, boat and play. They become more manly in their ways and more thoughtful for others. It is a genuine pleasure to see them grow and lay hold upon the things that are worth while. When they are old enough to become Scouts they have had training that qualifies them for good Scouts from the very beginning.

### CHRIST THE GOOD SHEPHERD

"I am the good Shepherd, and know my sheep, and am known of mine." John 10:14.

This is not the language of self-adulation; but of sincerity and truth on the part of Christ, and of gracious intimation to his people. Jesus Christ was never known to boast; for he was "meek and lowly in heart." He merely proclaims his own character in the text.

I. The character of Christ. "I am the good Shepherd."

1. He is goodness itself. "God is love." "He delighteth in mercy." And this goodness is the source of all the good he manifests toward his flock.

2. He has purchased his flock by the shedding of his blood. They are a redeemed people. Acts. 20:28.

3. He feeds them. In the green pastures of his word, church, ordinances. Psa. 23:1, 2.

4. He guides them. They are ignorant—shortsighted. He guides them by his Providence, Word, and Spirit.

5. He defends them. Psa. 59:9, 16; 94:22.

II. His knowledge of the people.

1. He distinguishes them from others. "And know my sheep." He has chosen them. He draws them to his fold. He has formed them in his image.

2. He knows them individually—in their various situations and circumstances of life.

III. Their knowledge of him. "And am known of mine."

They know and value his person. They know his will. They know his voice. They know his present power to save them. They know his intentions as to the future.

How condescending is Christ's love! How necessary is self-examination. How blessed is the true believer's condition!

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# Growing Men and Women

WILLIAM J. HART, D.D., Sandy Creek, N. Y.

An Englishman looked rather contemptuously on the bleak and desolate countryside when he was visiting a section of Scotland. "What do you grow here?" he asked a native of the place. "We grow men here", was the proud answer. Is not that the supreme object of the Sunday School — to develop men and women of sturdy principles, robust character and sterling virtues?

"I say to my friend, 'Be a Christian.' That means to be a *full man*. And he says to me, 'I have not time to be a Christian'. It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man said that he had no room for his soul. It is not something that is added to life. Life is the thing we seek, and man finds it in the fulfillment of his life by Christ!" Such was the manner in which Phillips Brooks stated the need of the life for Christ. The Sunday School, if it is to accomplish its highest mission, must send forth consecrated men and women into the great fields of Christian activity. Men and women with a firm and serious purpose in life should be its product.

A religious leader who had large experience in the training camps of this country during the war period told a company of boys that the last great quality of a good soldier is to be willing to stand up alone and fight, even if he is the only man left. The Germans, he said, were angry because the American soldiers would not surrender, but would fight despite the fact that their numbers might be largely reduced. Then he illustrated his point by telling of a young French lieutenant in command of a company at the battle of the Marne who also had this spirit. He kept his men under cover while awaiting the order to charge, but he himself stood up with bullets flying around. The courage of the men was therefore increased by the example of their brave officer. The final charge came and the young lieutenant fell dead near the German lines; but his men were so filled with his spirit that they pushed on and broke the German center. The battle was won and France was aided because he had the spirit to lead the charge and to lay down his life alone. "If a crowd of fellows start to do wrong", said he, "and one boy stands up and says 'No', the crowd will drop their plans at once. The supreme quality is the willingness in a pinch to stand up like a man for what you know is right. That is bravery!" A Sunday School that trains boys and girls to stand for the right is making a success of its mission. "Christ, the great Captain of Liberty as

well as of Salvation, saw fit to take from me the sword of steel after I had carried it for a time", said a young captain in the army. Then he added: "But he has put another in my hand, the sword of the Spirit, and I pray God to make me a faithful soldier wherever he may send me". That desire displayed the manliness of a true Christian.

The influence of Dr. Arnold of Rugby over the boys who came under his training has probably never been surpassed. The secret of that magnificent influence was explained by one of his boys who had risen to eminence: "In the higher forms any attempt at further proof of an assertion was immediately checked: 'If you say so, that is quite enough—of course I believe your word'; and there grew up in consequence a general feeling that 'it was a shame to tell Arnold a lie—he always believes one'." That great teacher knew the secret of developing finely trained men out of his school boys. Wise and happy is the pastor or Sunday School teacher who also possesses this secret. He is able to accomplish the lofty mission of leading his boys into true-hearted, whole-hearted men whose lives are vitally related to a living, saving Christ.



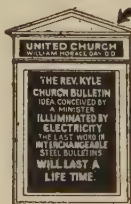
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## A MISSIONARY EXERCISE

Five little girls from the Beginners' class and two boys from the Primary class were used. Instead of costumes the girls simply wore head bands of heavy white paper upon which were printed and crayoned in large letters the names of five countries, namely: Greenland, India, Africa, China, and Ceylon.

As the audience sang the first stanza of the hymn, "From Greenland's Icy Mountain," the little girls representing the different countries quietly filed out from behind a curtain in the order named and stood silently upon the rostrum.

As the last stanza was sung the two Primary boys wearing head bands bearing the words, "World-wide" and "Homeland," came out and stood at either end of the row of girls. They remained there while several adult members of the school sang softly from behind the curtain, "Tell Me the Story of Jesus."

The audience then sang another missionary hymn, at the close of which the children passed quietly from the rostrum and the little boys, "World-wide" and "Homeland," took the missionary offering.

The entire exercise consumed perhaps about twenty minutes and required no previous practice except the selection of special music. When time or opportunity is limited for "drilling," this exercise may be quite effectively and appropriately used—especially on Missionary Sunday, and its simplicity and ease of adaption enhances its usefulness.—*Martha E. Wine, East Falls Church, Va.*

## FAITH AND ASPIRATION

"I should think myself a criminal," says Charles Dudley Warner, "if I said anything to chill the enthusiasm of the young scholar, or to dash with any skepticism his longing and his hope. He has chosen the highest. His beautiful faith and his aspiration are the light of life. Without his fresh enthusiasm, and his gallant devotion to learning, to art, to culture, the world would be dreary enough."

"Through him comes the ever-springing inspiration in affairs. Baffled at every turn, and driven defeated from a hundred fields, he carries victory in himself. He belongs to a great and immortal army. Let him not be discouraged at his apparently small influence, even though every sally of every young life may seem like a forlorn hope."

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# The Best "Pathy" of All

## A Children's Sermon With a Surprise

REV. RALPH STOODY, St. Johnsbury, Vt.

"How would you like to be a doctor?" asks the pastor of the boys and girls. He has placed five cards convenient to his right hand, and on each is printed in showcard ink, or crayon, a rather strange looking word. Near his left hand is a single card of the same size bearing the one word—PATHY.

When the doctor comes to see you, did you ever think of the days he spent in school, learning how to cure disease? Among the studies of the physician is "Pathology," which explains the nature of diseases, their causes and their symptoms. The first part of this word comes from a Greek word—"pathos," which means "suffering." Many ways have been devised to relieve suffering and the names of these methods all are made up of some combination of this Greek word "pathos."

Here take up the card near your left hand, saying that since there are several "pathies" you are going to use this one card in your left hand to represent the "pathies" or suffering, and other cards in your right hand to suggest the manner in which suffering is relieved. Then take up the first card in your right hand, which should contain the letters ALLO. Hold the two cards together in such a way that one continuous word "allopathy" is spelled.

"Allopathy" is a method of curing suffering by producing a condition which is opposed to the disease. Perhaps most of our physicians are allopathic, and their remedies are all planned to combat the disease by enemy medicines.

Another kind of pathy is homeopathy. Here hold against the card reading "PATHY" one taken from the right bearing the word HOMEOPATHY.

This school of medicine is founded upon the principle that "like cures like." "Homeo" is another Greek word, which means "like" or "the same." These doctors would relieve suffering by giving small doses of medicines which would produce in a healthy person the symptoms of the disease treated.

Another kind of pathy is hydropathy. Dropping the card in the right hand, replace it with one bearing the word "hydro."

"Hydro" means water, so that this big word means, relieving suffering by water. There are many diseases that are helped by mineral baths, as well as by drinking large quantities of certain kinds of medicinal waters.

"Osteopathy" is another kind of pathy. An osteopath treats disease without drugs. (Once more change the card in your right hand to one reading "OSTEO.") "Osteo" means bone, so that this way of healing disease involves a thorough study of the structure of the body. An osteopath believes that everything neces-

sary to the cure of disease is contained within the body, and so by the manipulation of bone, cartilage, ligaments and muscles, he gives the body a better chance to cure itself.

We cannot all learn to be doctors of allopathy, or osteopathy, or of any of these wonderful kinds of "pathies" we have been talking about. But there is one kind of doctor which we may all become. There is one kind of pathology which we can all practise.

Here hold up the last card at your right which has on it the three letters S-Y-M. This, with the PATHY card, will spell "sympathy."

We may become "doctors of sympathy." We may learn to be "sympathologists."

Much of the sickness and suffering and sorrow of the world has been, and still can be relieved by sympathy.

This word means to "suffer with." Jesus was a great expert in "sym-pathy." Suffering folks touched his heart, and he in turn touched them with his healing hand. Jesus was called "the Great Physician," and one of his chief remedies was his knowledge of the power of sympathy.

In times of sorrow marvelous help is rendered by doctors of sympathy. A little girl whose mother had recently died did not go out to play at recess. Instead, in her loneliness, she put her head on her desk and wept softly. Her friend came over and slid into the same seat, and putting her arm around her, she sank her own little face beside the tear-stained face and began to cry too. In telling her mother about it that night the little comforter said: "Wasn't it strange, mother, that Lucy felt much better, when I cried too?"

I hope that some of you will become doctors of these other kinds of "pathies," but I want you all to begin to be today little Doctors of Sympathy.

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5. Child Mortality. I Kings 3:19.
6. At the Devil's Fire. Luke 22:55-57.
7. The Christian's God. Isa. 12:2, 3.
8. The Giving Receiver. Matt. 10:8.
9. Jesus in Society. John 2:1-11.
10. Temper. Eph. 4:26.
11. Walking With God. Genesis 5:24.
12. The Christian's Bank Account. Matt. 6:19-21.

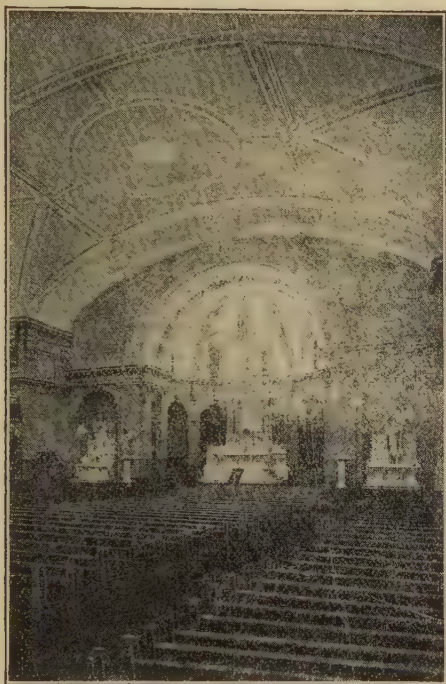
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## *A Thought on the Value of the Quality of Light*

**L**IGHT, like sound, does not always depend on its volume for effectiveness.

The roar of a great detonation stuns, stupefies, perhaps opens the flood-gates of fear.

But its effect soon wears off and is forgotten. The whispered notes of a song open the heart and so live forever.

So it is with light.

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## Mountain-Top Visions: Communion Talk

REV. EVAN J. LENA, D. D., New York

Text: "Master, it is good for us to be here."  
Mark 9:5.

Jesus took Peter and James and John with him to the Mount of Transfiguration. This was a mark of favor to them. It was a great favor. It indicated intimacy of relationship. They there enjoyed a sort of spiritual rapture. This caused Peter to exclaim, "Let us build here three tabernacles, one for thee, one for Moses, one for Elias." The disciples wanted to stay. They were in the attitude of the Christian who sang:

"My soul would ever stay in such a frame as this  
And sit and sing itself away to everlasting bliss."

I. We here in this communion service are upon the mount. We are with Christ. And this communion is a great privilege. We are being blessed. We are getting new glimpses of heavenly things. We are having mountain-

top visions. It is truly a time of privilege when we get these higher ideals. It is our privilege to try to make life according to these ideals. Not that we can succeed entirely; but our visions are prophesies of our possibilities. They give us something to work toward. When the pattern of the tabernacle was shown to Moses the words were, "See that thou make it in all things according to the pattern shown thee in the mount." Try to make your life like your best dreams. Try to come up to the ideals you form when in your best moods.

When Raphael was asked how he painted his wonderful pictures he answered, "I dream dreams and I see visions and then I paint my dreams and my visions." Paint your dreams and visions. Put them into form that can be kept and held. Make them over into life. We have our dreams and our visions, but too often we do not paint them anywhere. But there is value in visions when we turn them into



life. You are on the mount with Christ. You are in an attitude of consecration. The world has not so strong a grip. You could not easily be tempted to dishonor Christ at this moment. Thank God for the coming of vision hours. Grasp them. Use them. See that you make life according to the pattern shown to thee in the mount.

II. The disciples wanted to stay on the mount. That was natural. Impulsive Peter exclaimed, "Master, it is good for us to be here." Then they wanted to make tabernacles, booths in which to dwell, and remain there. The enjoyment was so great they wanted to continue it. They were in rapture. They were having a spiritual thrill. Yet, just then, when they were as they thought at the very gate of heaven, suddenly a cloud shut out the whole vision from their gaze. Soon they were led down out of the brightness and glory into the darkness and misery of earth. It seems that God means that none of us are to expect to spend much of our time upon the mountain-tops of ecstasy. We are to catch but the faintest glimpses of heaven, and then but seldom, while the great reality of life is to be spent in active labor amid the misery of this sinful, needy world.

For you recall the remainder of the story. Christ led them down the mountain. There at its base was a man with his son torn by a demon. There was work to be done. The disciples were needed in the world. We are needed in the world. God has something better for us than gazing up into heaven. Duty awaits. We must find a stronger motive in duty than in any mountain-top visions, however happy.

A physician, after a hard day of work, is returning home in the evening. He needs rest; is looking forward to happiness in the circle of his household. Suddenly he is confronted with a call. Inclination takes him toward home. But better is a moving principle than the following of inclination. The physician responds, renders the help. How much better than simply following inclination! When Christ possesses our lives we go in the face of inclination.

There is a secret connected with the Christian life. We may learn what it is. It is like that of the icebergs which voyagers going and coming from Europe sometimes meet in the ocean. The phenomenon is a strange one, and yet not uncommon. Ships as they steam along often find themselves in a belt of water which is bluer and much warmer than that in which they have been running, and with a strong breeze and a stiff current toward the north-east. But, strange as it may seem, there is seen coming right down against both wind and current a number of icebergs, all seeming to act in direct opposition to the known laws of nature. We would expect them to go with the wind and current, toward the north-east, but they do not. They advance

right in the face of both. When we find the cause how plain it is!

Though the icebergs extend far above the surface of the water, we find that more than two-thirds of the body of each is under water, and that deep down below the surface they are held in the icy grip of the strong arctic counter-current, which bears them on in spite of, in the face of, all surface opposition.

When the love of Christ gets a grip on the Christian's heart he ceases to follow simply inclinations. Duty, loyalty, truth take hold. Duty will not be left undone even to engage in mountain-top visions. It is not enough for us to gaze on the transcendent facts of life, to believe in them, to think about them, to enjoy them. It is not enough to gaze upon our opportunities, to recognize life's meaning. There are already too many dreamers who only dream; too many visionary men and women who, stirred by vain hopes which they never attain are unwilling to put their hands to the common duties which lie at their feet. They want to do great things so let the little duties which when performed make a great life pass unnoticed. "You will never do the distant thing until you do the near." We must do the first duty, and upon that mount to something higher. But duty is at the foot of the mountain. The call is to the common things, the every-day things. We must be willing to stand on the rough and rugged earth, doing with substantial earnestness the things God has placed in our hands to do.

III. The question then comes: Why then mountain-top visions at all? The answer is that these high experiences are intended to fit us for service. They are preparation. They are to result in consecration to the common duties. On the mountain-top faith is strengthened. On the mountain-top you arrive at certainty; doubts fly away. There you get new courage. There you get preparation for new duty, for better service.

And that is just what this communion service means. It is a time of fellowship with Christ. It is a time of revelation of heavenly things. It is a time of spiritual privilege. But all to fit us for the new duty, for the work that lies awaiting at the foot of the mountain. Let us be better, more faithful, more diligent, more fully consecrated Christians from this time spent apart with Christ.

#### Strangers!

Strangers are Divinely Appointed Objects of Love. Strangers sometimes turn out to be angels in disguise. Men die from home-sickness. Friends are life's priceless treasure. He who has none is a social pauper. Strangers do become friends. One of our goodliest assets is those who come to share our worship with us. A stranger converted into a friend, may lighten your load, cheer your way, and enhance your reward. Greet all strangers courteously; forget not to show true friendship to strangers, for thereby some have entertained angels unawares.—*First Baptist Church, Putnam Conn.*

## THE VERSATILITY OF CHRIST

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What think ye of Christ? Whom say ye that He is? This Christ challenges the attention of the world by his manysidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep, so does he respond to the moving of each soul of mankind. If we were to call the roll of the world's workers this morning and ask them, "What think ye of Christ?" their answers would be something like this, and they would amaze us by their revelation of His manysidedness.

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To the astronomer He is the Sun of Righteousness.

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To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the engineer He is the New and Living Way.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks).

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the juror He is the Faithful and True Witness.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Lawyer, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the oculist He is the Light of the Eyes.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the wisdom of God.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of all Nations.

To the student He is the Incarnate Truth.

To the theologian He is the Author and Finisher of our Faith.

To the toiler He is the Giver of Rest.

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# Legitimate Aids in Increasing Church Attendance

HILDA RICHMOND

Most thoughtful persons are agreed that increasing the attendance in church and Sunday School by means of the contest, that very popular plan in many sections, is of doubtful value. Under great stress and strain urged on by the Reds or the Blues people will go for accomodation a few Sundays and later partake of the banquet that rewards the faithful, but a month later they are not to be found wending their way to the sanctuary on Sunday morning. Likewise the many suppers and socials that well-meaning church workers wear themselves out providing and the excessive prize-giving of the Sunday School are beginning to lose their popularity because they accomplish no permanent results. In the same catalogue come the sensational sermons, or advertised sensational topics for sermons that have been overworked by some preachers during the past twenty years. The popularity of the illustrated Sunday night lecture in place of the sermon is waning and people are beginning to see that the church is harmed rather than benefitted by many of the devices to fill the pews that have been in vogue lately. Just now many people think it would be a fine thing to broadcast the sermons so that people could listen without leaving their homes, but no substitute has ever been found or ever will be found for the assembling of themselves together in God's house regularly by God's professed followers.

But there are legitimate means of increasing attendance, and these means though not so extensively advertised by those who have found them effective are quietly and persistently building up congregations that went to pieces under the cheap, sensational methods. Like every other good thing it takes hard work to construct a program and carry it through, but it pays richly as many pastors have discovered.

Beginning with the children is one of the most effective modes of procedure. "A little child shall lead them" should be the favorite text of every pastor who desires to build up a reverent, thoughtful permanent congregation. The ways are many and varied, but always the same purpose is accomplished. If the youngsters have a part in the singing, or in a Children's day program or a Thanksgiving or Christmas celebration, the grown people will have to come to see them and to get them home safely afterward. Many careless fathers and mothers have been won to regular attendance by the faithfulness of their children. A light minded woman in our town complained that the family never could go anywhere on Sunday morning until Sunday School and church services were over because

the children were "crazy" to be there. That attitude, and the sitting before the church impatiently waiting to gather the youngsters in for a joy ride and picnic somewhere, changed to regular attendance through the pleadings of the children and the real enjoyment the parents found at seeing their bright little ones put forward when there were special services and little programs.

Then there is the week-day Bible school that brings back the study of the Word in such a way that the children go home to tell their careless parents the great truths of the Bible. It takes a great deal of effort to help the children with their memorizing of the plain instructions of the lessons and hold out against the voice of Conscience. "Mamma, why don't you pray?" has drawn many a mother to God's house to renew her covenant or to dedicate her life to God's service. The most powerful ally the minister has is the child of any age, and wise pastors are using this means to the very limit in this age when frivolity and open wickedness and neglect of the church are rampant. The baby too weak to do anything but cry has a powerful appeal to the parents' hearts and likewise the growing boys and girls, quick to absorb knowledge and to see that home conditions are not in accord with God's plan, can bring conviction to hearts that resist sermon and song and appeal from older Christians.

Then there is the increasing of positions of responsibility in the church that is always effective. Instead of Brother So and So being the superintendent of the Sunday School, member of the choir, president of the brotherhood, chairman of the finance committee and member of every board in every organization, find two dozen brethren and distribute the jobs. It may be that Brother So and So is gifted in prayer, a good singer, persuasive in social work, firm on questions where a level head is needed and all the other qualifications that go to make up a successful, well rounded church member, but a "one man" church rarely succeeds. It may be nerve racking, and often is, to persuade unwilling men and women to serve, and more nerve racking to tutor and encourage them in their duties when a reluctant consent has been wrung from them, but responsibility will make them faithful and they all have friends and relatives who are interested in their success, so the congregation is enlarged and Brother So and So is not overworked by a multiplicity of duties somebody else should learn to perform. One of the pastors in our church without a word to anyone on the subject enlisted more than a hundred new official members of one

sort or another and got them to working diligently and harmoniously. There are people who really long for some definite task but are too timid to let it be known. There is enough available timber in every church not utilized to put new life into every society from the missionary enterprises to the social side of the organization and even the dull committee work that seems such a drag when the faithful few have to load that upon the already heavy burdens they bear.

And there are many other ways legitimate and wholesome that will fill the empty pews. New faces in the choir, visitors asked to help with the music, junior choirs occasionally, five minutes given to the missionary society to present some phase of its work, a little talk by a member of the Boy Scout organization, a twenty minute program of really sacred song, a little program by the orchestra, public installation of the officers of the young people's society, a paid soloist of renown, a talk by some eminent Chautauqua speaker when the summer season rolls round, a special service in honor of the old people of the church,

a Sunday when the cradle-roll babies and their mothers are presented to the church, and a dozen and one other innocent, beautiful, effective plans to draw young and old to the house of God. The young folks will work like beavers to bring all the aged members to the church that they have decorated, and the old folks will be delighted with the little attention in their declining years.

So while church attendance is a problem that makes every thoughtful pastor anxious and while multitudes seem determined to ignore the house of God there is the hope that by means of the children and by the diligent proclaiming of the Gospel at funerals, on patriotic occasions and at public gatherings, such as Commencement times, Memorial days, etc., men and women will be constrained to turn their feet to the church on the Holy Sabbath. At any rate any and all of these legitimate means are worth trying, for upon the church people the fate of our beloved land rests and any worthy means that can fill the empty pews should be given a fair chance to function.

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**God, Conscience and the Bible**, by J. Paterson-Smyth, LL.D. 164 pp. James Pott & Co. Dr. Smyth defines conscience as the sense of obligation to "the law of God written in our hearts". And the Bible, he maintains, gives intercourse with the noblest consciences of humanity, and above all things brings us into the presence of Christ, the revealer of moral excellence, who came to earth to show us the Father. Thus Revelation gives us the vision not only of the Law but of the Law giver, God. This is the great theme which Dr. Smyth here works out so clearly and convincingly.

**One Thousand Bible Readings**, by Rev. D. J. Wetzel. 57 pp. Macmillan. The author has here rendered a valuable service to all, ministers and laymen alike, who are called upon to conduct public religious services. He has collected and classified all passages of the Bible of about twelve verses in length, suitable for public reading, putting each under its special topic. He does not print the passages but gives the Bible references for finding them. They are rich and varied.

**Shall Jesus Find Faith on Earth?** By Henry J. Herge. 226 pp. The Book Stall. The author is a staunch defender of the old orthodoxy. He examines primitive religion, ancient philosophy,

the psychological explanations of religious experience, the message of social science and the philosophy of history, to find why they have failed to bring in the Golden Age. He maintains that the Golden Age, according to Scripture, can come only when the battle of Armageddon is fought between an atheistic, powerful and monstrous world empire, and the Jewish Remnant, Christ and his Church. The world empire will go down in defeat, and the Christ will then reign in glory upon earth. The author ably presents his point of view.

**Jesus Christ and the Human Quest, Suggestions Towards a Philosophy of the Person and Work of Christ**, by Edwin Lewis, Prof. of Systematic Theology in Drew Theo. Seminary. 385 pp. Abingdon Press. A book of outstanding interest and importance. The author's method is first of all to set forth the demonstrable unique place Jesus Christ holds in human life; then to enquire what the quest of the human soul really is, from the viewpoint of elementary individual, social, and religious needs; next to ask as to how Christ solved for himself the problem of his own life as related to the world, to men, and to God. Following this he discusses the nature of sin and of redemption; of the Person of Christ, including the question of the Virgin Birth; of Christ's temptability; of his mediatorial work, his spiritual uniqueness and universality; and the warrant of faith's affirmation in his Divine Sonship. Like a good preacher, he closes with a ringing challenge to all his readers who accept his interpretation of Christ to work out into the life of our time all its implications,—personal, social, and religious. Dr. Lewis adds a brief, but valuable and carefully annotated, bibliography.

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**Religious Certitude in an Age of Science**, by Charles Allen Dinsmore. Prof. Spiritual Interpretation of Literature, Yale Divinity School. 102 pp. University of North Carolina Press. This is a refreshing and stimulating book, in its candor, its facing of problems squarely and ably, and in its insistence that the term "knowledge" is not the peculiar possession of the scientist but belongs equally to religion, which deals with certainties as well as with noble faiths. The chapter headings are: The influence of science on modern religious thought, The nature and truth of religion, and What we know and Why we believe.

**Law and Morals**, by Roscoe Pound, Dean of Harvard Law School. 156 pp. University of North Carolina Press. This little book rests upon a foundation of solid learning. Its purpose is to show how law marks the progress of developing ethical standards, and how its main purpose is to secure social welfare. The author constantly illustrates his theme by reference to concrete social situations. His three chapters deal respectively with the historical, the analytical and the philosophical aspects of his topic, showing their inter-relations from the time of the Greeks to the present day. Many notes and references throw light on the body of the text; and there is a valuable bibliography.

**Sermons on N. T. Characters**, by Rev. Clovis G. Chappell, D.D. 189 pp. Doran. Sixteen portraits of N. T. characters, drawn to life, colorful, and impressive. Among them are, The Poor Widow, Lydia, Mary of Bethany, Mark, Luke, Peter, Paul, John the Baptist, and Timothy. We are not surprised that preaching of this sort, (touching with imagination, with warm emotion, discerning, pungent, full of human interest and practical) crowds the spacious new M. E. church, South, in Memphis, where the author now preaches.

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**New Governments of Central Europe**, by Malbone W. Graham Ph.D., assisted by Robert C. Binkley, M.A. 683 pp. Holt. Students of the momentous political and territorial changes in the former German and Austro-Hungarian Empires, since the Great War, and of the various steps taken in the organization of the Succession States, will find accurate and detailed accounts of the same in this history. The new Germany, Austria, Czechoslovakia and Jugoslavia, their constitutions and their social and political changes,—so revolutionary and so dramatic,—are graphically presented. Over two hundred pages are given to a reproduction of select documents relating to these new governments. This is history told in an interesting, accurate and illuminating way.

**History of England and the British Commonwealth**, by Laurence M. Larson, 911 pp. Holt. The author is Prof. of History in the University of Illinois. He maintains that since the roots of American Democracy lie in English history, and since America was founded by the English, and the Revolution was brought about mainly by persons of British stock, and since further we share with England a common language, common religion, and common ideals of political freedom, therefore the history of England, especially in its organization of social and political life, is of great importance to Americans. This is indisputable because it is true. Prof. Larson gives us a readable history of England, one which emphasizes particularly those phases of it which are of greatest interest and importance to Americans. He traces the development of England from the Stone Age to the present day, with her self-governing dominions. He points out the influence of the Great War upon the political development of the Empire. It is a great story, and Prof. Larson has told it in an interesting and authoritative way.

**These Eventful Years, The Twentieth Century in the Making**, as Told by Many of its Makers, Being the Dramatic Story of All That Has Happened Throughout the World during the Most Momentous Period in all History. 2 vols. 160 full-page illustrations, and numerous maps. Encyclopaedia Britannica, Inc. The text of these two rather bulky volumes lives up to the title; it gives

a panoramic view, under the guidance and interpretation of experts, of the world-shaking events of the first quarter of the present century. Its 84 chapters are written by as many recognized authorities. No one can read and ponder these volumes without reaching an intelligent understanding of what has happened in "these eventful years." The *History of Our Own Times* which opens the story, is by J. L. Garvin, editor of the *London Observer*. Then follows an account of the Great War by Generals Maurice, Ludendorff, and Mangin, and by Admirals Tirpitz, Jellicoe, Scheer and Sims. Bertrand Russell lays bare the falsity of much war propaganda. There are studies of the League of Nations, reparations, paper inflation, inter-allied debts and the rise of wages; of European political development, including the new States; of America as a world-power; of Russia, China, India, Egypt, Africa and Ireland. Appraisals are given of the literature of the time; of advancement in various sciences, in invention, and discovery; the advance of women; and of religion. Madame Curie writes of radium, Freud of psychoanalysis, and Lodge of Psychological Research. In this work, we have different even contradictory accounts of the same historical happenings by great personages who witnessed and directed them. The book is a compendium of what is significant and epochal in world-history during the last twenty-five years. To read it is to acquire a liberal education in history.

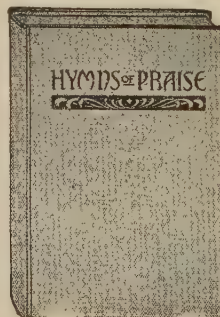
**Famous American Naval Officers**, by Charles Lee Lewis. 374 pp. Illustrated. L. C. Page & Co. Young Americans will find this a book of absorbing interest. It will stir their blood, teach them much American history, acquaint them with great personalities, and make them good, patriotic citizens.

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**An Adventure in Orthodoxy** by Joseph M. M. Gray. The Abingdon Press. This book is written with the hope that the author may in some way help to maintain a sound appreciation of the conservative spirit, so necessary if progressivism is not to lose balance or direction. There are 5 chapters dealing with such themes as "The Rediscovery of Religion," "The Return to Theology," "The Adventure of Orthodoxy". The book shows wide reading and is interesting and helpful.

**Planning Church Buildings** by Tralle and Merrill. The Judson Press. This is a text book for class use and for individual study by architects and church building committees. It has ten chapters on "How to Proceed," "Building for Teaching," "The Architect as Artist," etc. It is illustrated with drawings. It has a department on "Visualization Equipment."

**Cargoes for Crusoes** by Grant Overton. D. Appleton & Co. There are 24 chapters and 9 portraits. It tells the story of present day authors and their writings. An interesting and informing volume.

**Rugged Water** by Joseph C. Lincoln. D. Appleton & Co. Joseph Lincoln's stories are wholesome and delightful. It is about Cape Cod folk and is one of his very finest novels. 335 pp.

Thus far, a distinctly backward step has been registered in only one state. New York has repealed her drastic state enforcement law. During the same legislative period a score of states strengthened theirs, some of them—Pennsylvania and Missouri—enacting the most drastic type of legislation. The referendums in Massachusetts and New Jersey changed nothing, these wet states merely registered their normal protest and remained as they were. California changed a 60,000 wet majority into a dry one of 35,000 and Ohio gave the drys a majority of 190,000 with only seven counties giving the wets a look-in. Illinois polled less than one-half her votes for beer and elected an out-and-out bone-dry congressman at large on the same day.

There is not a state in the Union west of the Alleghenies and south of the Ohio that would give a light wine and beer salesman a chance at life on a popular referendum, and it is doubtful if more than one-half of the others could be won back to legalized booze. The fact is that real America is dry, and dry permanently. Most of the present noise is being made in the states where the people are from 60 per cent to 90 per cent foreign-born or the sons of foreign-born. Commissioner Haynes has compiled statistics that show 90 per cent of the violators to be aliens or the sons of men who have not yet taken out citizenship papers. Judge Landis of Chicago says his court records show the same percentage.—*Christian Century*.

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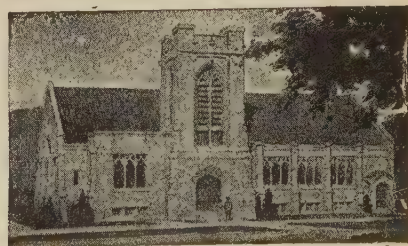
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# Prayer Meeting Department

## THE MID-WEEK SERVICE

### What Thomas Missed

Will disciples who don't go to prayer-meetings please read John 20:19-29? Here an account is given of the first Christian prayer and conference meeting.

The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, except Thomas. He was absent and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or after a tiresome day may have felt the need of physical relaxation. At any rate, he was absent, and he missed a great deal.

In the first place he missed seeing Jesus. For the Master came to that first meeting, and spoke at it.

In the second place, Thomas missed the mysterious gift of the Holy Spirit which those present received from the Saviour.

In the third place, he lost his faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the unction of the Spirit, and the assurance of faith.

\* \* \*

## I. WHEN JESUS SAID "WE"

### A Bible Reading Service For Scripture See Exposition

A reference by a writer to the number of times that Jesus said "We," roused our curiosity and started us on a search through the Gospels. We found that Jesus used the first person plural pronoun some dozen times but with varying significance.

Mark 4:30. This is what may be called an oratorical we. It refers to nobody in particular. This introduction is omitted in Matthew, 13:31, 32; Luke makes the first question impersonal, "What is the kingdom of Jesus like?" and uses the singular pronoun in the second question. "We" here means any speaker who would explain the kingdom of God. Jesus links himself with all human-kind, speaks as the representative of humanity.

John 3:11. Jesus tells Nicodemus that "we" speak what "we" know and tell of what "we" have seen. Opinions differ as to the force of the word here. Is it a proverbial expression, and so another oratorical "we"? Does it imply the presence of John at this famous interview? Or is Jesus rather generally grouping his followers with himself, as he does several times in the gospels?

John 4:22. In another famous interview Jesus uses a similar expression. He tells the woman of Samaria, "We worship that which we know," grouping himself definitely with his brethren according to the flesh, the Jews. We need sometimes to be reminded that Jesus was a Jew, that we owe our Lord and our Bible to the Jews.

Matt. 3:15. Here Jesus uses the first person pronoun in the objective case, "us" instead of "we," a different form of the same word. This is more intimate, more definite. Here Jesus is not speaking as one of the human race, not as one of the Jewish nation, but he links himself with John, two men engaged in a religious rite, a part of the introduction of the kingdom of God upon the earth.

Mark 1:38; John 6:5; Luke 18:31. These are examples of times when Jesus links himself with his disciples, when the "we" means Jesus and the Twelve. These are quite casual statements: "Let us go into the next towns," "Where shall we buy bread?" "We are on the way to Jerusalem," etc. Jesus was one of the group, not set apart from his brethren.

Mark 9:40. Here is a "we," or "us," with a little deeper meaning. This does not refer to details of daily life, but to the aims and principles of life. Jesus really links his followers, his disciples, with his aims. This includes those who have followed Jesus both then and now, and the ages between. Some will be against us and some for us, but be tolerant in judgment.

There is yet another class of "we's."

John 14:23. Jesus has been grouping himself with his disciples, Jesus and the Twelve, but he also connects himself in another direction. In that last wonderful discourse in the Upper Room Jesus links himself with his Father, telling his bewildered disciples that to a loving and loyal follower "we will come and make our abode with him."

To sum up, Jesus ranks himself with humanity, the Son of man, includes himself in the Jewish nation, places himself beside one fellow-worker, includes himself with The Twelve, and suggests that he will stand in the same close relation to his followers in all ages.

The author of Hebrews implies that all this was not accidental but was the working out of a careful plan, "it behooved him to be made like unto his brethren," and moreover "he is not ashamed to call them brethren." Heb. 2:17, 11. Furthermore, the Master himself refers to the poor and the outcast, the sick and the prisoner—those down-and-out in the world—and bestows high commendation to all who gave kindly service to "one of these my brethren." Matt. 25:40.

On the other hand Jesus links himself with God and speaks in tones of calm assurance for both, in words of power and authority—"we will come and abide."

The Son of man is the Son of God also.

### Plan for Our Meeting

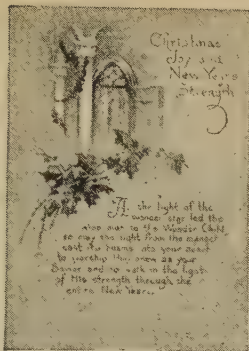
Be sure there are Bibles for each person. The real force of this outline consists in having each one read for himself the passages referred to and so realize their significance. Each verse may be read aloud by a different person, notified beforehand.

\* \* \*

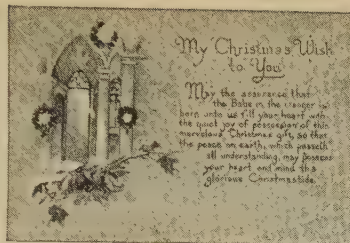
## II. RETURNING TO REST

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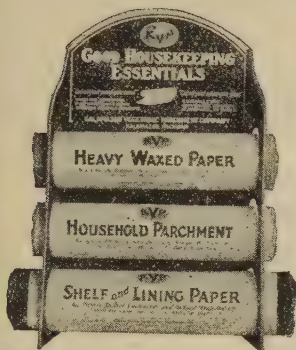
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experiences, and therefore what he says is so sure to meet some need of our hearts or lives. This one is a psalm of thanksgiving in view of God's kindly dealings.

I. The first suggestion brought us by this verse is regarding the restlessness of the human soul. "Return unto thy rest." Then it is possible to be away from our rest.

All worldly persons experience this restlessness. Why is the sea restless? It is because up in the sky the moon is tugging at it. So it is with the human soul, it has the continuous pull God-ward and the no less continuous pull earth-ward.

All wayward Christians experience this restlessness also, and for the same reason. The soul becomes like a homesick child or a prodigal wanderer. It is restless on account of sin.

II. There is but one place of soul rest. It is found in God. He is the center of gravity to the soul. The soul cannot find rest elsewhere. It does find rest in him.

III. But we are forced to recognize the sad fact that the Christian's rest is frequently interrupted. Sometimes we are in the light and again we walk in darkness. Sometimes we are warm and sometimes we are cold. Sometimes we feel an interest in Christ and his cause and sometimes this interest seems to pass almost entirely away. Sometimes we rest in God and are happy in him; again we seem far from him, tossed by doubts and fears and conquered by sin.

IV. How is this undesirable state of broken rest brought about? By unwatchfulness. By getting off guard. When we cease watchfulness we sin; when we sin we fall; when we fall we have the pangs of conscience and unrest of soul. By neglecting the means of grace. In the public means of grace we get our hearts warmed by contact with other Christians and renew our resolutions. Neglect of these things causes us to grow cold and careless and weak. By the neglect of prayer, of Bible study, of communion with God we are made weak and open to attack from the great enemy of souls. And when defeat comes we are restless and unhappy.

This state comes about through neglect of self-investigation and allowing ourselves to drift. The sailor that sails on without a look at the sun or stars, without getting his reckoning, is liable to drift upon the rocks before he knows it.

The soul is separated from God also and made restless by yielding too much to worldly associations, or by over-anxiety about worldly pursuits or extreme devotedness to them. The result is darkness, confusion, care, restlessness.

V. The way of return. "Return unto thy rest, O my soul." How? One thing we must not fail to do is to put the blame where it belongs. Many people make the mistake of blaming God for their unhappiness, when all the time it is their own rebelliousness of heart and waywardness of life that are causing their disturbed condition. The only thing to do is to resolutely start out anew in the way of obedience.

VI. The heart's argument for this return. "For the Lord hath dealt bountifully with thee." It is the constraining argument of love. "Return," urges the awakened soul, "not so much because the way you are going is dangerous and your waywardness is sure to bring punishment, but because God has been dealing with you so much better than you deserve, because of the abundance of his mercies," Return! Return!

### III. A CHRISTMAS DAY HOPE

"And the angel said unto them, Fear not: for, behold I bring you good tidings of great Joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

#### I. The announcement.

The national and religious character of the Jews was molded by hope, by expectation. They lived for the future. They looked for One to come. Times of trouble and oppression only served to increase their longing for, and belief in, a mighty Deliverer. The hope was by no means a vain one. It was founded upon the repeated promise of God, and they were right in believing that the hour of deliverance was drawing nearer and nearer. We know, too, that the hands of the great clock of God's purpose were almost on the hour.

The moment arrived! Suddenly the world's expectancy of the advent of Christ was turned to the joy of his presence. "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." That is the Christmas message of gladness. Would that the world had received it more generally with more welcome!

#### II. The prophecy.

The angel message was not only an announcement, but also a prophecy. The greatest blessing of all is the fact that this joy is yet to reach "all people." May there not be something at least suggestive to us in the fact that Christmas comes when the days begin to lengthen? Christmas Day is a trifle longer than the day which precedes it. From this time forward, for months, the days will grow longer and the nights shorter. The first Christmas morning said to the world's night: "Henceforth you must decrease, while the day shall increase." From that time to this, Christianity has been taking, little by little, from the world's night and adding it to the world's day. And this is to continue until the world's darkness is all swallowed up in the universal shining of the glorious Sun of Righteousness. The world today is one year further away from the birth of Jesus, but, glad and happy hope! it is one year nearer to the final and universal reign of Jesus. May every Christ-touched soul count it highest joy at this blessed Christmas season to consecrate himself or herself anew to every good word or work that can help to hasten the time when all the world shall bow beneath the kindly and loving sway of the world's Redeemer and King!

\* \* \*

### IV. THE HAPPINESS OF HUNGER

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

These words are a part of Christ's famous Sermon on the Mount. The multitudes who listened must have been greatly surprised at the language used, for Christ opened his address by announcing the blessedness, the happiness, of the poor, the sorrowful, the weak, the hungry, the persecuted, the reviled. These were not the conditions men were accustomed to count as part of their blessedness. Nevertheless, what Christ said then, as always, was true—true for the people of his day, and true for us.

I. The object of desire mentioned, "righteousness." Hungering and thirsting after righteousness implies that the sinner is convinced that he

has none, yet cannot be happy without it. The language implies a sense of spiritual need.

II. The disposition manifested—"hungering and thirsting". Nothing could better express especially ardent desire after righteousness than hunger and thirst. No appetites are so keen; none so imperiously demand supply. They occur repeatedly; and when unsatisfied nothing is more distressing. Hunger, we say, will break through stone walls. Thirst unsatisfied is intolerable. An ancient king, suffering with thirst, said "I will give my kingdom for a cupful of water." So the sinner; "Oh! that I knew where I might find him!" "Create in me a clean heart, O God," etc.

III. The blessedness of those who do thus hunger and thirst. "They shall be filled." As God never inspires desires and petitions but with a design to satisfy, therefore those who hunger and thirst after salvation may depend on being speedily blessed.

Such longing is the best sign of spiritual health. It is a hopeful sign when the sick man begins to have a desire for food. Such longing stimulates to endeavor. Woe be to us if we have reached the goal of our hopes, have nothing more to wish for, or no higher attainments toward which to strive.

Probably the most perfect piece of marble ever wrought by human hands is the statue of the Christ by Thorwaldsen. Those who have seen it in the Metropolitan Church at Copenhagen say that the whole light of the story of the Gospel seems to stream down upon them from the stone as they look at it. The artist wrought a long while upon it, and with intense joy and enthusiasm, but when it was completed, a deep melancholy settled over him. When asked the reason for this, he said that his genius was decaying. "Here is my statue of Christ; it is the first of my works with which I have felt satisfied." To him satisfaction was a sure indication of the limit of achievement. The same holds good in all realms of life, physical, intellectual, spiritual. Happy are they who hunger. Craving pushes on to higher things.

Spiritual longing is prophecy of satisfaction. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." God does not mock us. He never implanted a desire in a human soul without at the same time providing for its fulfillment. The fact that there is thirst proves that there is also water. When we are hungry we know that there is bread somewhere. So my spiritual longings are prophecies of spiritual fulfillments. They tell me of possibilities of attainment that lie before. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Once there was a Good Day—a Perfectly Good Day—warm, but not too warm, bright and snappy and glorious. It took a walk to receive men's praises and bask in their gratitude, and this is what it overheard: Casper Rinehart: "Dear me; we need rain." May Jones: "How monotonous this weather is!" Samuel Sprague: "Getting horribly dusty." Morton Grant: "It's so windy today I can't burn my leaves." Granny Simmons: "Heigh-ho! The weather today gives me the spring fever." The Good Day went back home discouraged. "What's the use," it said, "of being a Perfectly Good Day, if this is all I get for it?" So the next day it rained.—*Christian Endeavor World.*

For three years more than one Sunday School a day has been established in Korea.

## The Marble Collegiate Printed Pulpit A SERMON BY MAIL

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of the Dr. David James Burrell's and Dr. Daniel A. Poling's (Ministers) sermons are gratuitously distributed at the Sunday evening service from October to June. (About 35 issues.) A mailing list has been established to which names may be added at any time by the payment of One Dollar per annum to partially defray mailing expenses. Send to MISS MERCE E. BOYER, 1 West Twenty-ninth Street, New York City.



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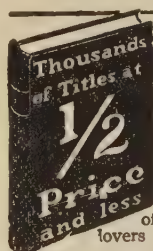
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# Religious Review of Reviews

## NEWS

Dr. Richard Green Moulton, noted Cambridge scholar and *emeritus* professor of literary theory and interpretation at the University of Chicago, who died in London, England, August 15, in his seventy-fifth year, was the son of the Rev. James Egan Moulton, a Wesleyan Methodist minister in England.

His best known work is the small-volume edition of the Modern Reader's Bible.

\* \* \*

Park Ave. Methodist church, West Somerville, Mass., is building a parish house which will be called "The House by the Side of the Road," in honor of Sam Walter Foss, a citizen of Somerville and writer of the well-known poem with that title. Some \$223,000 has already been pledged to the building fund.

\* \* \*

American exports to China are 5 times as much as a decade ago and imports therefrom have quadrupled in the same period. Total trade with China in the fiscal year 1924 was \$282,000,000 against \$64,000,000 in 1914.

Wheat and flour, tobacco, illuminating oil, copper, cotton, cotton goods, automobiles are the chief exports to that country. The total value of wheat and flour exported to China in the fiscal year just ended is, in round terms, \$23,000,000, tobacco in the natural state \$16,000,000, cigarettes another \$16,000,000, illuminating oil \$16,000,000, copper \$7,000,000 in the fiscal year 1914, making the total of less than \$2,000,000 and automobiles about \$1,000,000, all of these figures being in very round terms.

The principal imports from China are of course silk and silk manufactures, tea, wool, hides, bristles, human hair, furs, eggs, egg albumen, laces, and chinese nut oil.—*National City Bank of N. Y.*

\* \* \*

It is the boast of Tuskegee Institute, one of the greatest negro schools of the South, that not one of its graduates has ever been convicted of crime. Tuskegee gives distinct moral training as well as religious training.—*Watchman-Examiner.*

\* \* \*

The Plymouth Pilgrims had little enough honor in their own country and their own day, but now every stage of their itinerary, from England to Holland, to England again and to Cape Cod, is marked with bronze or granite. This summer has added another to the numerous memorials. At Immingham Creek, Lincolnshire, Sir Charles Wakefield, Bart., laid the foundation-stone of a memorial to the Pilgrim Fathers. The stone bears the inscription: "From this creek the Pilgrim Fathers first left England in 1609 in search of religious liberty. The stone was taken from Plymouth Rock, Massachusetts, and was presented by the Sulgrave Institute of the U. S. A. The memorial was erected by the Anglo-American Society of Hull, 1924." Officers and crew of H. M. S. Codetia and of the U. S. S. Nantucket attended the ceremony, and a laurel wreath was placed on the memorial by Cadet Bradford, of the Nantucket—a direct descendant of William Bradford, one of the Pilgrim Fathers.—*Christian Advocate.*

The Quadrennial Meeting of the Federal Council of the Churches of Christ in America will be held Dec. 3-9 in the Central Presbyterian Church of Atlanta, Georgia.

\* \* \*

## U. S. Exports

Latest official reports indicate that the exports of the calendar year which ends 60 days hence will exceed those of the preceding year by nearly \$200,000,000 and be practically double those of the year preceding the war. Of this prospective gain of about \$200,000,000, when compared with 1923, manufactures alone seem likely to form the largest share. The prospects are that the total value of manufactures exported in the calendar year 1924 will approximate \$2,200,000,000 against \$1,100,000,000 in the fiscal year 1914, making the total of manufactures exported this year exactly double that of the year preceding the war, 3 times as great as in 1910 and 4 times as great as in 1900.

Curiously too, says the *Trade Record of The National City Bank of New York* which presents these figures, the biggest growth in the exports of manufactures occurs in large share in articles composed of foreign materials.

For example, silk comes chiefly from China and Japan, tin plate from the Malayan Peninsula and the Dutch East Indies, while the materials for india rubber manufactures come from halfway around the globe.

The increasing use of foreign material by the manufacturers of the United States is illustrated by the fact that the importation of raw material for use in manufacturing seems likely to approximate \$1,200,000,000 in the calendar year 1924 against \$633,000,000 in 1914, \$276,000,000 in 1900 and \$170,000,000 in 1890.

\* \* \*

Dr. Theodore Howard Somervell, holder of the official record of 26,985 feet reached in the attempt to climb Mount Everest, has gone out as a medical missionary under the London Missionary society for work in India. Coming in conjunction with the appointment of Eric Liddell, Olympic prize winner, as a missionary under the same society for work in China, the attention of the British public has been turned to the overseas enterprises of the church. Dr. Somervell, who made his record climb of Everest in 1922, and was a member of the 1924 expedition, states that his decision to enter mission service came as a result of spending ten days with a professional friend who was conducting a missionary hospital in south India.

"Those ten days of being a missionary were the thing that decided me to be a missionary, because having once done the job I felt I could not do anything else. I could not have gone to an ordinary life and neglected the tremendous opportunities in India. The sight of the appalling needs of those people in southern India changed the whole course of my life, and I could not possibly do anything else but go back. I had an attractive post offered to me which I would have given my ears for two years ago, but I could not take it with those people waiting out there. I cannot hope to give you an idea of their need, because you have to see it to understand it. I have hopes that some of you who know young medical students may pos-

sibly get them to realize what an appalling need it is. I think if anybody did realize it they could not possibly stay at home."—*Christian Century*.

Two ministers of the Presbyterian church in Wisconsin, Rev. M. G. Allinson and Rev. E. A. Finn, recently covered the state in the interests of a denominational center on the campus of the state university. How they succeeded in their primary purpose is not known, but, as a result of what they saw, they have issued a statement declaring that Presbyterian property in Wisconsin badly needs painting and that they are about to launch a "Paint Presbyterian Property" campaign.

#### Prize Contest for a Church Poster

Under the auspices of the Poster Advertising Association, Inc., three substantial prizes are being offered for the best poster expressing the debt of the world to the Church. First Prize, \$500; Second Prize, \$200; Third Prize, \$100.

The Poster Advertising Association states the aim as follows: "The Church is the foundation and likewise the permanent structure of civilization. For all that is good we are indebted to our religious beliefs, for which the Church is our symbol. The Church is the expression, the tangible and intangible bulwark, the interest and reality of human need. If this idea were expressed in a great 24-sheet poster and given display throughout the nation, the effect could not help being remarkable in an awakening of the spiritual and in an appreciation of the Church. Here is the greatest subject for artists. The idea should mean a great conception. And millions of people will see it."

The contest closes December 15, 1924. The rules of the contest include: 1. The contest is open. Any artist, amateur or professional, of any race or nationality and of any country may compete. 2. The subject must be of the Church as the Church; not of a Church of any one creed or religious belief. 3. Broadly, the idea is to picture the place of the Church in the advancement of civilization. What does the Church mean to the world? What is the relation of the Church to human need? 4. The word message should be complementary to the picture, adding force by word to the force of the picture. It is advisable to use as few words as possible. Brevity in words is essential to the effectiveness of a poster.

For further information apply to the Poster Advertising Association, Inc., 307 South Green Street, Chicago, Ill., or the Federal Council of Churches, 105 East 22nd Street, New York.

#### PROHIBITION

"The Father Mathew Man" is a monthly budget of good temperance propaganda from a Roman Catholic source. Its slogan for September is "Excommunicate the Bootlegger." It has brief sketches of "Total Abstaining Saints." A list which surprisingly enough begins with Boniface. The paper draws upon sources which Protestant papers do not reach. For example it quotes Father E. La Verne of Quebec, one of the editors of *L'Action Catholique*, as saying:

"In the old days liquor was despised and looked down upon; but now the government has become a saloon keeper, and that has made it respectable in the eyes of many. Now there is no shame in being a bartender; it is a government job, like being a postmaster or customs officer. Our government by putting its seal of approval upon drinking, has

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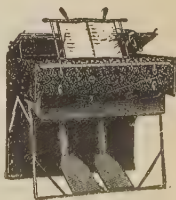
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almost annihilated the work of the Church through years of preaching temperance and sobriety."—*The Christian Advocate*.

\* \* \*

#### How Mississippi Is Curbing the Bootlegger

"Slowly but surely," says a report, "the whisky traffic is being broken up in Mississippi. The State courts rather than the Federal courts are doing this. How is it being accomplished? By heavy fines and jail and penitentiary sentences. Of course, the best citizens everywhere approve of stopping the bootlegging business. With the rapid decline in this lawless business there is a marked improvement in conditions generally.

"The moral and economic improvement in Mississippi as a direct result of prohibition is noticeable on every hand. A very small percentage of the citizens would entertain for a moment the thought of returning to the conditions that prevailed in saloon-ridden countries.

"My opinion, based upon observation covering many years, is that easily 75 per cent of crime in Mississippi is attributable to the liquor business; and we are finding out in Mississippi that in proportion as we are able to enforce the prohibition laws, in the same proportion is crime and also poverty decreased. We are also finding that no interest except the liquor business has suffered from prohibition, and that every other business has been benefited."

This is in accord with testimony on the same question from every section of the country.—*Christian Evangelist*.

\* \* \*

#### The Prohibition Law Is No Joke to 65,000 Bootleggers

According to the wet periodicals and propagandists, prohibition has been quite a joke; but there are 65,000 bootleggers and moonshiners, arrested by federal agents last year, who are of quite a different opinion. And this number does not include the many other thousands who were arrested by state, county, and other local officials—the number of whom no doubt greatly exceeds those arrested by federal agents, since there are about a quarter of a million of such local officers as compared with only about 1,500 federal men. Neither are these bootleggers all of the poor down-and-out class. There were in the number such wealthy chaps as Remus, of Ohio, the socially prominent La Montagnes of New York, and the politically influential Gary, Indiana, and Pittsburgh violators, who landed in cells just as did poor bootleggers.—*Federal Prohibition Commissioner Roy A. Haynes*.

\* \* \*

#### Americanization

To be an American in truth is to have an understanding of American tradition and American history, whereby there has been developed upon this continent a new social order different from and better than any social organization that history has known, distinctive because for the first time here is a social order dedicated to justice, liberty, brotherhood and righteousness. It means further, a profound appreciation of those principles and of that spirit that has made this nation great, not only in population but in moral force and spiritual ideals.

When a man of foreign birth or ancestry assumes the obligations of the American citizen he by that act specifically repudiates the culture and ideals of his fathers insofar as that culture and those ideals conflict with the spirit and purposes

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of the American commonwealth. There can be no divided allegiance: no other country, no dual love.

Alan P. Plevé, addressing the Jewish Federation in Indianapolis, is reported to have said that he is "opposed to attempts to force foreigners to adopt American customs and abandon their native traditions and habits." Very well, then, if those native traditions and habits are antagonistic to the traditions and spirit of America, people who hold that belief have no place in our country and certainly have no rights to the benefits and privileges of citizenship.—*The New Age*.

\* \* \*

One statement that needs great publicity is that prohibition is practically self-supporting. That is, the fines collected pay the actual cost of maintaining the enforcement machinery. "The bootlegger is paying his own fare to prison!" This is an important point, as liquor advocates are always having so much to say about the tremendous burden which enforcement puts upon the taxpayer.

Prohibition has not been a drain on the public purse. The appropriation for enforcement of the prohibition law last fiscal year was \$8,350,000. Fines imposed on convicted violators were over \$7,000,000, more than \$5,000,000 of which has already been collected and turned into the United States Treasury. Brewers paid into the treasury nearly a million dollars last year in compromise of civil liabilities against them. To this should be added the amount of tax penalties imposed on violators, exact figures for which are not yet available. The bootlegger is paying his own fare to prison. Prohibition is not intended to produce revenue from fines. It is however, paying its way in this respect.

Prohibition has not only repaid the cost of its enforcement, it has more than replaced the lost revenue from liquor licenses by stimulating legitimate business. Just as a workman can produce more and save more when he stops drinking, so can a nation. The taxes paid from the increased productivity of industry resulting from the dry law far exceed any possible revenue from liquor license.—*Roy A. Haynes*.

\* \* \*

The frequent declaration that there is "just as

much drinking now as ever" has seemed too shallow and silly an assertion to require any answer. How any one can for a single moment be duped into believing that more liquor is being drunk with no saloons than when 177,000 of them were running almost day and night, is beyond understanding. To suppose, for instance, that the bootleggers could clandestinely convey into Dayton, and by secret and precarious methods dispose of more booze than the several breweries and distilleries which we formerly had in this city could make, and the railroads and express companies ship in by the carload, is too absurd to be even humorous!—*Herald of Gospel Liberty.*

\*\*\*  
**GENERAL**

Dr. H. E. Luccock, contributing editor of the *Methodist Advocate*, comments thus on a paragraph of advice sent out to the women political speakers.

**Trippingly on the Tongue.**—If the ladies can practice what they preach, Daniel Webster will have to look to his laurels. Never have we seen more brisk common sense packed into so short a space than is contained in the Ten Don'ts for Women Political Speakers, promulgated by the chairman of the speakers' committee of the Woman's National Republican Club, Mrs. William Van Namee. There is not a seasoned orator in the United States who could not profit by this little set of ten commandments:

"Don't apologize for your speech. Don't tell your audience that you are not going to make a long speech and then proceed to make one. Don't be a repeater. Say what you have to say at once. Don't lead up to a point and forget to make it. Don't use long sentences, and don't omit your verb. Don't use statistics unless you know they are correct. Don't attempt to discuss in detail all the issues of the campaign in a ten-minute speech. Don't tell some other speaker's pet story. Play fair. Don't encroach upon the time of the other speakers. Don't be childish as to your part of the program; do what your chairman wants when he wants it. In five minutes you may win or lose your audience.

In *The Expositor* office we wondered if this Decalogue would not be valuable to the preachers. A "voice from the pews" expressed the opinion emphatically that it would.

\*\*\*  
Tact is a gift: it is likewise a grace. As a gift it may or may not have fallen to our share; as a grace we are bound either to possess it or to acquire it.—*Christina Rossetti.*

\*\*\*  
German schoolmasters began to instruct the children of their land in the lessons of Bismarckian militarism about the time that Frances E. Willard commenced her campaign to have temperance material written into the text books of the day and Sunday Schools of the United States. Both types of education "took." A generation later Germany went war mad and the United States went dry!—*Christian-Evangelist.*

\*\*\*  
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3. Skill (which is the result of experience).
4. Character (which is the result of moral living).
5. Vision (which is the result of "the climbing life").



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## Christianity

You can revile the Christian religion like a Moslem. You can mock it like an atheist. But this great fact remains—it is the only thing that has come into the world to heal anybody. Every hospital is either a Christian institution or an inspired copy of a Christian hospital. There is no account of any hospital of any sort in Jerusalem until Christ's religion put one there. China, Japan and India, Asia, and Africa got and get hospitals out of Christendom. Who much cares even now but Jesus' folks? Yes, Jews have them in Christendom. Jews in Islam had none. Some philanthropists pour out wealth for colleges, libraries, art galleries and things that show big. Christian philanthropists are pouring out their wealth to fight tuberculosis, cancer, and all disease. It is the Christ-touched heart that becomes sensitive to misery. The man in the mill you hear "cussin" the Church will be the man you will see over yonder at the hospital without money and without price, under the snowy sheets with white-capped nurses in attendance day and night. Yes, there under the attendance of the best doctors in town he gets the blessing of the very religion he reviles. No churches, no hospitals, no doctors, no nurses, no healing. Ask the heathen.—*W. H. Ridgway.*

\* \* \*

## Church Slogans

Looking over a number of church bulletins that have come to this office we were struck by the slogans printed beneath the name of the church. There is a great variety—and yet there is a curious essential likeness. The churches all over the land are seeking the same things—are working with the same aims.

Here are some slogans gathered from the bulletins on our desk. They come from all parts of the nation, from Massachusetts to California.

Say it with Service.  
The Church that Helps.  
The House of Happiness.  
The Home-like Church.  
The Church of Good Cheer.  
The Church Beautiful.  
The Friendly Church.  
The House of Happiness on the Hill.  
The Church with a Welcome.  
The Home of Delightful Music.  
A School of the Soul.  
The Church of the Cordial Spirit.  
The Church with Something More Than a Welcome.  
The Little Church with a Big Welcome.  
The Church of Joy-Happiness in Every Service.  
The Church with a Warm Welcome Waiting for You.  
The Church of Friendship.  
Enter to Worship—Depart to Serve.  
A Human Church with a Divine Program.  
A House of Fellowship and Prayer for all People.  
Here Let no Man be a Stranger.  
A Friendly Place.  
The Church of the Cordial Welcome.  
Hall of Happiness and Glad Tidings.

\* \* \*

## SHREWD COMMENT

Some men are hiding their light under a bushel, when a pint measure would answer just as well.

Temper is a good thing to have, but a bad thing to lose.

The child mind is wax to receive impressions, and adamant to retain them.

I have often thought what a melancholy world this would be without children; and what an inhuman world, without the aged.—*Coleridge.*

The great contests of life are spiritual contests and it is in the souls of men that battles are fought.

Yesterday's conquerings are keys which will unlock the doors to today's victories.

Those who borrow trouble don't have to give security, or pay interest, or even return the principal.

A book that is not worth reading twice, is not worth reading once.

What can be done at any time is usually done at no time.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.—*Samuel Smiles.*

Make the Gospel difficult and you make it triumphant.—*John R. Mott.*

It's not what you'd do with a million,

If riches should e'er be your lot,

But what you are doing at present

With the dollar and a quarter you've got.

God does not call men en masse, or in crowds. He calls them one by one, each by name.—*British Weekly.*

They preserve some things in alcohol. But law and order are not in the list.

What a man earns he puts into his pocket; what he spends he puts into his character.

Everybody lives in "tents"—content or discontent.

Truth is not only stranger than fiction, but also is a stranger to more people.—*Memphis Commercial Appeal.*

## THE AIR COLLEGE

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10.00 per week for sickness.  
10.00 per week for temporary total disability.

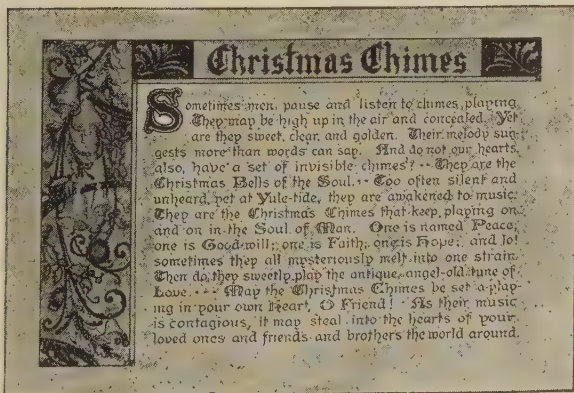
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**19 S. LaSalle St., Chicago, Illinois**



# The Town That Forgot God

## *Illustrating a New Kind of Moving Picture Sermon*

REV. FRANK M. FIELD, Detroit, Michigan

(In spite of the reported success of a large number of churches in the use of moving pictures in the Sunday evening service, there are many others confining use to a purely entertainment showing on a week-night, preferring to maintain on Sunday night a distinctively preaching service. This is the position which I have taken in six years' use of moving pictures in my church. However I believe it is helpful occasionally to connect up the entertainment of the week-night with the sermon on Sunday, adding interest and effectiveness to both.)

There are a number of pictures available which lend themselves readily to such treatment. Some we have used with special success are "Keeping Up With Lizzie," a sermon on chasing happiness and losing the finer things of life, "The Street Called Straight," "Les Miserables," "The Old Nest," shown the week before Mother's Day, and "The Stream of Life." The last named picture we have used twice in evangelistic meetings, showing it to a packed church on Monday night and preaching four sermons from it the succeeding evenings.

Following is a typical picture sermon based on "The Town That Forgot God" and preached Sunday night following a two days' showing of the picture. The picture and the sermon were advertised together and most of those who saw the picture wanted to hear what the preacher had to say about it.—F. M. F.)

### **The Town That Forgot God**

The title states a daring conception. Individuals forget God. They let other interests crowd him out of their lives, even from their thoughts. But is it possible for religious infidelity to assume community wide proportions? And if there could be found a "town that forgot God," what kind of community would it be?

We have an Old Testament picture of such a town. "Now the men of Sodom were wicked and sinners against the Lord exceedingly." Gen. 13:13. We are not told exactly the character of the city's wickedness, although there is a suggestion in the frightful wickedness in Sodom of the toughs of the town. But we do know that Abraham pleaded for the city and was given the assurance that ten righteous persons would save it from destruction, but ten could not be found. There may have been some who, like Lot, had come from the country and had been religious, but not now. They have become like the rest. They have forgotten God. No worship. No seeking after God and his goodness. There was seeking after wealth and pleasure, but no thought of God.

Some of this description sounds strangely modern and local. One need not be wholly given up to pessimism to see some evidences of the Sodom life in our own city today. We have some sympathy for the man who said on seeing this title, "That is our town." We see religious indifference all around. Multitudes apparently never think of God. The Sabbath day seems to have no religious significance for them. God has no place in his own Day. And if any of us who believe that the Sabbath day and the influences that have come from its proper observance have helped to make this nation great, and dare to suggest that it still should be guarded from the inroads of commercialized amusement, somebody begins to throw dust in the air and cry, "Blue Laws."

But that does not tell the whole story. Suppose it did. Then would ours be "The town that forgot God." Suppose for a moment God coming down and walking through our streets as he is pictured looking over conditions in Sodom. Religious indifference he would find and his heart would be pained; which is equivalent to saying, God knows all about it and grieves over it. But he would also take note of those who have not forgotten him, and perhaps there are more of these than we have thought. Elijah thought everyone had forgotten God but him and wailed, "I, only am left." But God could count better, and he made out the number of those who had not bowed the knee to Baal as seven thousand, instead of one.

I am not going to suggest the number among our million souls who have not bowed the knee to the Baal of godlessness. But I do say, thank God for them. They are the salt of the earth, saving a city from the overthrow of its own wickedness. They are the ones by whom the city is saved from sinking to the depths of a town that has forgotten God. Righteous men are the deterrent factors in keeping communities from being overthrown in their own wickedness.

Ungodly men do not appreciate this and are more likely to think of God-fearing folks as nuisances. Men of the world fail to appreciate the value of the Christian church and the influences which flow from its life. Think what a city would be if all God's people and the uplifting influences of their lives were taken out of it. Every church closed. No Sunday School instructing in the good Book. The voice of every pulpit silenced. No prayers ascending to heaven. No thought of God and his Son who came to show us the way to heaven. That would be a "town that forgot God."

It is in getting this dark picture before us that the photoplay "The Town That Forgot

God" serves a helpful purpose. It was some thirty-five years ago in Riverdale, a town that had forgotten God, that these incidents, which are vouched for as real, took place. The principal character is said to be a prominent industrial and humanitarian leader nationally known.

Not every one in this town had forgotten God, however. There was Betty Gibson teaching the village school, the mainspring of whose life was faith in God; and there was the simple minded Eben, jack-of-all-trades about town, who in his simple way clung to the faith of other years and was kind and gentle toward all God's creatures.

But for the most part the town had thrown religion into the discard. There was still the little white church that was no longer cared for, standing as a reminder of the faith of a former generation rather than a house of worship for the present.

The nearest to a center of religious influence was Betty's school room where she ruled by the gentle sway of love rather than by rod and rule as the school committee thought she ought. Here her gentle life shone out as a bright light on a dark night. In a religious community such an influence would have been considered a priceless asset. But in Riverdale the only one who saw her worth was Eben. He almost worshipped her. He loved to do things for her. Constructing window boxes for her beloved plants at the school was a heavenly task for him.

Poor Eben had never stopped to think that the attractive teacher would never be for such as he. But the revelation came with a stunning blow when he found Harry Adams, the young surveyor, at her boarding place, and the landlady told him they were to be married. For her it was delicious bit of gossip; for him it was like clods falling on his coffin.

But the simple soul did not know how to cease loving even after her marriage. He still wanted to do things for her as a devout soul might delight to run errands for an angel. And so when Betty Adams' baby came it was the simple carpenter's hands that fashioned the baby's cradle.

Years passed by and brought sorrow to Betty Adams. She was left with only David and her faith in God. The boy was a great comfort to her and her highest ambition was to rear her son in such a way that in a community of scoffers he might never forget God. Every meal was an occasion for reminding him in the simplest sacrament of a blessing asked that all good things come from God; every evening spent with her boy was a sanctuary where the lad's soul was brought into living touch with God through her. This Christian mother made this greatest contribution to the life of her son; she made God real to him.

She also instilled in his mind a love for the biographies of great men and one of his

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priceless treasures was such a book, a gift from her. One evening when he had been filling his mind with this stimulating reading he came to her with the question, "Mother, what made Washington and Lincoln great?" "Their faith in God, my son. Others were as talented. But these men were able to meet great crises because of their faith in God."

In the meantime the mother has taken back her old position as teacher in the village school where her methods of ruling by love have come under the suspicions of the school committee. In their heartlessness and prejudice, unrelieved by any effects of religion, they accused her of teaching only her own boy and turned her out.

It was a terrible blow. Some said she died of a broken heart. Anyway she grew weaker, and one day said to David as he knelt sobbing by her bedside, "Mother is leaving you soon. Whatever happens, my boy, never forget your mother taught you to love God. However dark the way, always have faith in him."

The way was pretty dark when his mother died. It was enough to test a stronger faith than his. Why should his angel mother be taken when all about were selfish, godless people who lived on? He remembered her telling him that God's ways are different from ours and we cannot always understand. He couldn't understand. He only knew the house was big and lonely when he came from the cemetery and his mother's rocking chair was empty. No wonder he fell down by that sacred shrine and sobbed out his prayer, "Mother, help me to be brave."

It would have been hard enough for the boy if he had fallen into Christian hands. But Riverdale was a town that had forgotten God, a poor place for a child. The one person who had kept the fires of faith burning while all other hearts were cold was his mother. Eben had become a wanderer and David was left alone to keep alive his mother's faith.

We note one home in this godless town, fairly representative of the rest. It was that of the squire into which David came, just such a home as we might expect to find in a town that forgot God. The day when his mother's furniture was sold was a day of torture for David. He stood it as long as he could until they were selling his mother's chair in which she had rocked him and talked to him about God. Throwing himself across the little rocker he sobbed out passionately, "Let me have my mother's chair. Take everything else but leave me that!" Rough hands dragged him away but the hand of God intervened in the person of Eben who had returned from years of wandering just in time to buy the chair for David.

There was nothing in the squire's home that David had been accustomed to. No love. No faith. No prayers. No blessing at the table. The very atmosphere of the home was selfishness. Not even the squire's wife had any kindness for any other than her own son. David's

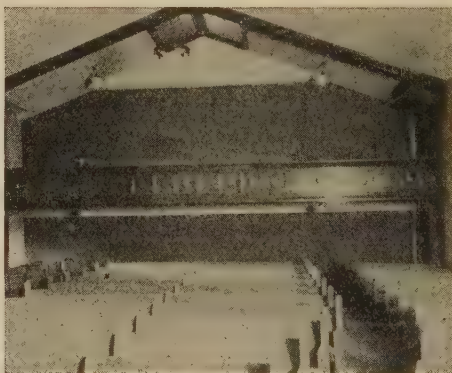
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room was in the attic, and bare though it was, it afforded a welcome asylum, for here were his mother's chair and the beloved book which she had given him.

One day the squire's son stole some money from his father's desk and David was suspected. Finding him in the attic room reading his beloved book the squire vented his ungodly wrath upon him. Seizing the book, he tore it sheet from sheet while the terrified boy cowered in the corner. When the brute had gone David picked up a page from the life of Washington and to his mind came the picture of the great man of faith kneeling in the snows at Valley Forge committing the cause of the Continental Army to the care of God. Then a page from the life of Lincoln was dug from the ruins and he remembered the scene of the great Commoner bowing his great head in humility and asking God for the cause of right. Yes, these were men of faith, as his mother had said. Then his eye fell on the fly leaf where he read: "To my son David with the prayer that he may from these men learn the lesson of faith in God.—Mother." The flood gates were open and kneeling there amid the ruins of his book the lad sobbed out his prayer: "O, I do try to have faith, but it is so hard to do it all alone."

David had been taking eggs from his pet hen to the grocer until he had credit enough to buy a cheap watch. More money had been missing from the squire's desk and that night while David was filling the woodbox the watch dropped on the floor. "So there is where the money has been going," said the irate squire as he ground the watch to pieces under his heel. "I'll show you what they do to thieves," and he dragged the frightened boy to the attic, telling him the sheriff would come for him in the morning.

That was the night of the storm which swept away the dam and destroyed the town. But even as the storm raged and strong men cowered before the blasts of the Almighty, David feared only the coming of the morning and the sheriff and by the lightning's flash the little form could be seen kneeling by his mother's chair and praying, "O God take me to my mother!" Then he crept through the attic window onto the porch and slipped down the street in the darkness just as the storm broke in all its fury. He found refuge in a barn on a rise of ground and there found Eben. While houses were carried away the two were safe and the simple carpenter exclaimed, "Now they will know there is a God."

I do not know that God sent the flood as a punishment or that the storm abated in answer to David's prayer. But anyway the storm ceased, and the boy and man were soon trudging along a country road. "Where shall we go?" asked the lad, and the man replied: "To some town that has not forgotten God." It was Sunday morning when they came to a little town just as the people were going to

church. The little church was well filled with happy people and the tramps received a hearty welcome.

Twenty-five years have passed and David Adams, now a respected leader in the industrial world, comes back to Riverdale and on the spot where his mother's home had stood, builds a church. On the day of dedication in 1922 he told the story of his mother and the faith she had taught him, and closed with the statement, "This is that without which no town can truly prosper—faith in God."

Thank God if ours is not the town that has wholly forgotten God. But we ought to remember him more. And everyone of us is helping to make our town a "Town that forgot God," or by our faith and faithfulness to the things which David's mother taught him are helping to make it more and more a great Christian community.

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# Bible Sunday

Bible Sunday, an opportunity to emphasize the place of the Bible in the life of the world and the program of the Church, is the third Sunday before Christmas, this year December 7. This date is not arbitrary, however. Many churches find it more convenient to observe another Sunday in the month and others prefer another month.

The work of the American Bible Society, organized in 1816 as an agency for "the wider circulation of the Holy Scriptures without note or comment," is recognized as indispensable to the Church. A Bible Sunday program has been planned by the American Bible Society to arouse interest in the work of translation, publication and circulation of the Bible in many languages and in all parts of the world.

The theme this year is "Every Man in His Own Tongue." A sixteen page pamphlet, 12x9 inches in size, has been prepared containing information concerning the romance of Bible translation from the earliest days down to the present time, with a list of the 770 languages and dialects into which translations have been made. The whole Bible has been translated into 158 of these languages; the New Testament into 142; portions, at least one complete

book, in 422; parts, only chapters or verses, into 48. This information is intended to be of assistance to pastors, Sunday School superintendents and others in the preparation of sermons and addresses on the subject of Bible translation. The titles of the chapters indicate the subjects discussed: "Some Difficulties Met By the Translators," "Principles Governing Translations," "Concerning Some Translations," "The Early Translations Into English," "The Authorized and Revised Versions of the English Bible," "Translations for Missionary Purposes," "The Ancient Manuscripts," "The Earliest Translations."

John 3:16 in twenty-three languages, with pen and ink sketches of scenes in the countries where these languages are spoken, makes an attractive booklet for distribution in the pews. For display on bulletin boards, in church vestibules, etc., there is a poster, 25x36 inches in size, showing the list of 770 languages and dialects referred to above. We show small cut of poster.

All of this material may be secured free of charge in such quantities as are desired by addressing the American Bible Society, Bible House, Astor Place, New York City.

## Every Man in His Own Tongue

A list of 770 languages and dialects into which the Bible Societies and other missionary organizations have translated the Bible in whole or in part

1. Abenaki	101. Chukchei	191. Dargwa	281. Dinka	371. Doro	461. Doro	551. Doro	641. Doro	731. Doro	821. Doro	911. Doro	1001. Doro
2. Abenaki	102. Chukchei	192. Dargwa	282. Dinka	372. Doro	462. Doro	552. Doro	642. Doro	732. Doro	822. Doro	912. Doro	1002. Doro
3. Abenaki	103. Chukchei	193. Dargwa	283. Dinka	373. Doro	463. Doro	553. Doro	643. Doro	733. Doro	823. Doro	913. Doro	1003. Doro
4. Abenaki	104. Chukchei	194. Dargwa	284. Dinka	374. Doro	464. Doro	554. Doro	644. Doro	734. Doro	824. Doro	914. Doro	1004. Doro
5. Abenaki	105. Chukchei	195. Dargwa	285. Dinka	375. Doro	465. Doro	555. Doro	645. Doro	735. Doro	825. Doro	915. Doro	1005. Doro
6. Abenaki	106. Chukchei	196. Dargwa	286. Dinka	376. Doro	466. Doro	556. Doro	646. Doro	736. Doro	826. Doro	916. Doro	1006. Doro
7. Abenaki	107. Chukchei	197. Dargwa	287. Dinka	377. Doro	467. Doro	557. Doro	647. Doro	737. Doro	827. Doro	917. Doro	1007. Doro
8. Abenaki	108. Chukchei	198. Dargwa	288. Dinka	378. Doro	468. Doro	558. Doro	648. Doro	738. Doro	828. Doro	918. Doro	1008. Doro
9. Abenaki	109. Chukchei	199. Dargwa	289. Dinka	379. Doro	469. Doro	559. Doro	649. Doro	739. Doro	829. Doro	919. Doro	1009. Doro
10. Abenaki	110. Chukchei	200. Dargwa	290. Dinka	380. Doro	470. Doro	560. Doro	650. Doro	740. Doro	830. Doro	920. Doro	1010. Doro
11. Abenaki	111. Chukchei	201. Dargwa	291. Dinka	381. Doro	471. Doro	561. Doro	651. Doro	741. Doro	831. Doro	921. Doro	1011. Doro
12. Abenaki	112. Chukchei	202. Dargwa	292. Dinka	382. Doro	472. Doro	562. Doro	652. Doro	742. Doro	832. Doro	922. Doro	1012. Doro
13. Abenaki	113. Chukchei	203. Dargwa	293. Dinka	383. Doro	473. Doro	563. Doro	653. Doro	743. Doro	833. Doro	923. Doro	1013. Doro
14. Abenaki	114. Chukchei	204. Dargwa	294. Dinka	384. Doro	474. Doro	564. Doro	654. Doro	744. Doro	834. Doro	924. Doro	1014. Doro
15. Abenaki	115. Chukchei	205. Dargwa	295. Dinka	385. Doro	475. Doro	565. Doro	655. Doro	745. Doro	835. Doro	925. Doro	1015. Doro
16. Abenaki	116. Chukchei	206. Dargwa	296. Dinka	386. Doro	476. Doro	566. Doro	656. Doro	746. Doro	836. Doro	926. Doro	1016. Doro
17. Abenaki	117. Chukchei	207. Dargwa	297. Dinka	387. Doro	477. Doro	567. Doro	657. Doro	747. Doro	837. Doro	927. Doro	1017. Doro
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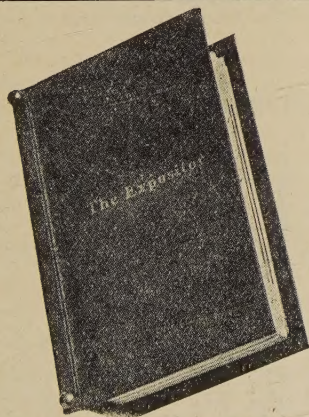
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